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APRIL, 1935

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THE LONDON QUARTERLY AND HOLBORN REVIEW

APRIL, 1935

FROM TRADITION TO GOSPEL

I

THE publication of Professor Bertram Lee Woolf's translation of M. Dibelius's *Die Formgeschichte des Evangeliums* (2nd ed., 1933) under the title of *From Tradition to Gospel*¹ is an event of first importance, for it is not too much to say that this work is one of the most valuable contributions of recent years to the study of Gospel Origins. It would be possible to dissent from half the conclusions reached by Dibelius and still be of this opinion, for Dibelius is a pathfinder. With the publication of the first edition of his work in 1919, in a slim volume of about a hundred pages, he opened up a way into the study of Gospel Origins which is of fascinating interest and of rich promise. Like all such paths, the new road gives an opening to scepticism as well as to positive gain, but the steps already taken in the study of what has come to be known as Form Criticism have clearly shown that scepticism, if it is reached, is due to the mind and attitude of the investigator rather than to any new discoveries which have been made.

Until now the standard works bearing upon the new study have been almost exclusively written in German. R. Bultmann's *Die Geschichte der synoptischen Tradition* (2nd ed., 1931) still remains untranslated, and the same is true of the works of M. Albertz,² G. Bertram,³ K.L. Schmidt,⁴ and E. Fascher.⁵ A beginning, however, has been made

¹ London, Ivor Nicholson and Watson, 1934; 8s. 6d. net.

² *Die synoptischen Streitgespräche* (1921).

³ *Die Leidensgeschichte Jesu und der Christuskult* (1922).

⁴ *Der Rahmen der Geschichte Jesu* (1919).

⁵ *Die formgeschichtliche Methode* (1924).

with the translation of Dibelius's pioneer volume, and simultaneously with its appearance a translation, by Professor F. C. Grant,¹ of two important essays by R. Bultmann and K. Kundsinn has been published. More welcome still is the translation² of Bultmann's challenging book, *Jesus*, which was issued in the Series *Die Unsterblichen* (The Immortals), in 1926 and has already given rise to much discussion.³ In English two able books bearing on Form Criticism, *The Gospel before the Gospels* (1928) and *Christ in the Gospels* (1930), have been published by the American scholar, B. S. Easton, and the present writer has endeavoured to give some account of the new movement in his *Formation of the Gospel Tradition* (1933).

It is a matter for regret that Fascher's *Die formgeschichtliche Methode* has not been translated, for in this volume the works of Dibelius, Bultmann, Albertz, and Bertram were subjected to a close investigation, and many searching criticisms of great importance for further study were offered. The want of a translation is all the more regrettable because, strange as it may seem, not a reference to Fascher is made in *From Tradition to Gospel*. Dibelius has proceeded as if Fascher did not exist. Not only so, only a few references are made to the views of Bultmann. Many signs, and not least the chapter in which analogies to the Gospel narratives in Rabbinic, Greek, and Patristic literature are described, reveal a keen interest in further research; but, like the second edition of Bultmann's *Geschichte*, the new volume is in the main a considerable expansion of the original work. It may be that the new reader will hardly receive the thrill which came to those who read the first edition; none the less, he will find it impossible to resist the spell which Dibelius casts.

¹ *Form Criticism*. Published by Willett, Clark & Co., New York. The two essays are Bultmann's *Die Erforschung der synoptischen Evangelien* (2nd ed., 1930) and Kundsinn's *Das Urchristentum im Lichte der Evangelienforschung* (1928).

² Published by Scribner's and Ivor Nicholson and Watson, under the title *Jesus and the Word*.

³ Cf. *The Expository Times*, XLIII, pp. 485-90.

II

It is not my intention in this article to give an outline of *From Tradition to Gospel*, and only such points will be mentioned as are necessary for a discussion of its value.

No one can have a better introduction to the nature of Form Criticism than in the words of Dibelius himself. 'In the first place, by reconstruction and analysis, it seeks to explain the origin of the tradition about Jesus, and thus to penetrate into a period previous to that in which our Gospels and their written sources were recorded. But it has a further purpose. It seeks to make clear the intention and real interest of the earliest tradition' (p. v). The use of a 'constructive method,' by which the historical background of the tradition is sketched, was one of the points on which Fascher's criticism fixed, but the method can be justified so long as the imagination is controlled by the evidence supplied by the Gospels, the Acts, and the Epistles. The 'analytic method' is applied to the study of the 'forms' found among the Gospel narratives, and its objective character is shown by the fact that, despite important differences, there is much in common between the results independently reached by Dibelius and Bultmann.

It is a principle common to all Form Critics that primitive Christianity lacked a biographical impulse, except in connexion with the events of the Passion; and in consequence it is assumed that the early oral tradition consisted mainly of isolated narratives. It is also a matter of general agreement among these scholars that the 'form' possessed by these narratives is not the creation of individuals, but a social product, shaped by the life-situation (*Sitz im Leben*) in which they first appeared. In these opinions the Form Critics are supported by facts open to investigation in the Gospels as we now find them, and by analogies found the world over, and especially in Rabbinic and Greek literature. It is obvious, however, how wide a door is opened by the recognition that

life-situations in early Christianity have shaped 'forms.' The reward, if the inquiry is sanely conducted, is a greater knowledge of Christian Origins, but it is no less clear that a new battle-ground is set for sceptics and apologists around the historical basis of faith. This battle is bound to be fierce and sore, and those who are naturally timid, or are prone to be carried away by the last book read, had better leave Form Criticism alone. A brave spirit and a judicial mind are as necessary as knowledge in what may well be the Armageddon of Modern Criticism.

The most positive, and perhaps the most permanent results of Dibelius's labours are his emphasis on preaching as a formative factor in early tradition, his claim that the Passion-narrative was from the beginning a continuous story, and his identification and discussion of certain narratives in the Gospels to which he gives the name 'paradigms.'

From the first he has insisted on the importance of preaching. In an impressive article in the *Theologische Rundschau* in 1929 he defended his conviction in reply to the criticisms of Easton and Fascher, but recognized that the term 'preaching' must not be interpreted too narrowly so as to exclude sermons which were intended to edify Christians and to give instruction in the Salvation manifest in Jesus. In *From Tradition to Gospel* this wider interpretation reappears. 'And so,' he writes, 'if I speak of preaching in this connexion, all possible forms of Christian propaganda are included: mission preaching, preaching during worship, and catechumen instruction' (p. 15). It is in these activities that Dibelius finds both the *motive* which led to the spread of the primitive reminiscences and the *law* which governed the process. The 'missionary purpose was the cause and preaching was the means of spreading abroad that which the disciples possessed as recollections' (p. 13).

No one, I think, can justly deny that Dibelius has laid his finger on one of the most potent factors in the formation of the Gospel tradition. Bultmann also has recognized the

importance of preaching. With reference to certain of the addresses in the Acts (ii. 22f, iii. 13-15, x. 37-43, xiii. 26-31) he observes that they 'show that the preacher as a rule led up to his words about Jesus' suffering, death and resurrection by a review of his work.' 'Out of such preaching,' he adds, 'grew the Gospels, as gradually the single fragments of tradition, which told of Jesus' words and deeds, were drawn into this framework.'¹ The feeling one has in reading Dibelius's discussion is not that he is mistaken, but that the formative factors must be described more broadly still, so as to include more elements in the life-situation of primitive Christianity. Implicitly, this is recognized by Dibelius when he speaks of the 'story-tellers,' those dubious personalities to whose activities he assigns the origin of the 'Tales' (*Novellen*), and the 'teachers' who collected the words of Jesus either orally or in writing for the use of missionaries. But behind these activities lie the needs of believers in the face of moral and religious problems and questions of conduct, belief, and worship; and these needs must have prompted recollections of the words and deeds of Jesus, and have influenced the form in which they were preserved.

Closely connected with the views of Dibelius on the importance of preaching is his belief that the Passion-narrative must have existed as a continuous account from an early time. K. L. Schmidt and Bultmann have presented similar views, but the argument of Dibelius gives the best and strongest case. He shows, on the one hand, that the need existed for such a story and, on the other hand, that the character of the written record suggests that the need was met at a time earlier than the composition of Mark (p. 181). 'Only a description of the consequences of the Passion and of Easter resolved the paradox of the Cross, only the organic connexion of the events satisfied the need of explanation, and only the binding together of the individual happenings could settle the question of responsibility. Here we meet

¹ Cf. *Form Criticism*, p. 65.

with the interests of edification, of the most primitive theology, and of the simplest apologetics, which certainly, for the time, tended to the relating of the Passion story in its historical circumstances' (p. 23). Dibelius is interested in the question how far the historical character of the record is affected by the colouring it receives from the Old Testament, and holds that, while in a few places Old Testament passages 'have begotten history' (e.g. Matt. xxvii. 9), 'it would be wrong to apply this conclusion to all the data which are described as fulfilments of the Old Testament' (p. 188). The detailed discussions of details in the Passion-narrative cannot here be described or examined. In respect of many points, and in particular his investigation of the intricate problems raised by the narratives of the Last Supper, Dibelius proves to be a remarkably interesting and suggestive guide, who makes no pretence of infallibility and freely indicates the strata, the faults, the boulders, and other features of note in the literary record. His parting words might well be weighed by all who seek to work in this quarry. 'Nowhere else,' he says, 'must we be more aware of subjectivism than in examining the Passion story' (p. 217).

What value is to be assigned to Dibelius's treatment of 'paradigms' is still a matter of dispute. This somewhat forbidding term is the name he applies to narratives which in his opinion were used as 'examples' by preachers who sought to illustrate their message. He maintains that preaching created a definite 'form' which can be seen in such stories as the Healing of the Paralytic (Mark ii. 1ff), the Question of Fasting (Mark ii. 18f), the Tribute Money (Mark xii. 13ff). In all he cites eighteen stories of which sixteen are found in Mark. Applying his analytic method, he notes their 'external rounding-off,' their brevity and simplicity, their religious colouring, their tendency to conclude with a saying of Jesus or a choral ending expressive of wonder and praise. The claim that in such stories we have a definite 'form' seems well-founded, especially when they can be distinguished

from other types in Mark, and when analogous examples, as in the Greek 'Chriae,' can be cited. It is also impressive to find that, no sooner had Dibelius published the first edition of his book, than Bultmann instanced many of the same Gospel narratives as examples of the 'apothegm,' and Albertz as cases of the 'polemical dialogue' (*Streitgespräch*).¹ But do we need to think only of preaching as the means whereby the 'form' came into existence? This is the constant claim of Dibelius; he even advances the argument that 'the nearer a narrative stands to the sermon the less is it questionable, or likely to have been changed by romantic, legendary, or literary influences' (p. 61). One would like to believe this, and it is a point on which the opinions of hearers and preachers would be useful. It seems preferable to suppose that preaching was one of several factors which gave rise to the 'paradigm,' and that the practical demands of social life must also be taken into account. The objection has been raised that the effect of oral transmission would be to expand the earliest stories rather than to reduce them to the short rounded form of the 'paradigm.' Dibelius allows for this in his ten examples 'of a less pure type' (p. 43). It should also be remembered that in this kind of narrative we are not dealing with stories where a literary or artistic interest is present, as in some of the narratives of Luke and John, but with stories in which the dominating purpose is to report what Jesus said. In such narratives names, times, places, and circumstances are secondary considerations; it is no wonder that they 'drop out' in the course of transmission and that sometimes the word of Jesus is left almost naked in its solitary grandeur. It may even be that isolated sayings of His are all that is left of what were once stories.

¹ In *The Formation of the Gospel Tradition* (p. 30) I have suggested the term 'Pronouncement-Stories,' an ugly name, but one which does justice to their most characteristic element—a pronouncement or word of Jesus bearing on life, belief, and conduct.

If the three suggestions already described are the most conspicuous contributions Dibelius has made to the study of Gospel Origins, it should also be remembered that where his views are much more debatable, and even where he fails to establish conviction, his opinions are of very great importance. This observation is to the point in connexion with what he has to say about the narratives, like those in Mark iv. 35-v. 43, which he describes as 'Tales' (*Novellen*). It is probable that Bultmann's term 'Miracle-stories' is a better name for this category, though Dibelius is right in claiming that some stories about miracles are really 'paradigms.'¹ The 'Miracle-story' often has a definite three-fold form in which the circumstances, the cure, and the effects produced are described, as in the story of the Gerasene Demoniac (Mark v. 1-20). But the 'Tale,' as Dibelius describes it, has no distinctive form; it is only a general type of narrative different from the 'paradigm,' broader in treatment, more coloured, more interested in secondary circumstances, in a word, more 'worldly' in style and presentation.² The ordinary principles of literary and historical criticism seem adequate to enable us to understand the nature, and determine the value of these narratives. Even more is this true of the stories which Dibelius classifies as 'Legends'³ and 'Myths'⁴;

¹ E.g. the stories of the Paralytic (Mark ii. 1ff) and the Man with the Withered Hand (Mark iii. 1ff), since in these narratives the main points are, in the one case the question of forgiveness, and in the other the question of the Sabbath. Cf. *From Tradition to Gospel*, p. 54.

² 'With the motifs proper to tales a bit of "the world" presses into primitive Christian life,' Dibelius, *op. cit.*, 103. It is suggested that some elements in the Tales may be non-Christian, e.g. that the story of the Gerasene Demoniac may originally have been told of a Jewish exorcist in a Gentile city, and that the story of the Miracle at Cana was first told of a wine-god. *Op. cit.*, 89, 101f.

³ By a 'Legend' Dibelius understands a story about a sainted person. He thinks that the Gospel tradition, as a whole, 'was obviously very shy of the invasion of legendary tendencies' (p. 106) and thinks that 'it would be wrong . . . to deny historical content to every Legend' (p. 109).

⁴ Myths are 'stories which in some fashion tell of the many-sided doings of the gods' (p. 266). 'Only to the smallest extent is the

these have no form and their content is a purely historical problem. It is only by pushing farther the inquiry into the *Sitz im Leben* that Form Criticism can render help in these inquiries.

III

Already the historical problems are apparent in what Dibelius says about Tales, Legends, and Myths and in the facility with which suggestions are made regarding later additions to earlier oral forms. There is less reason for criticism against the claim that, outside the Passion-narrative, early tradition consisted mainly of isolated narratives and small groups of sayings. It is true that Form Critics in general undervalue the order and development of Mark's Gospel, and that Dibelius and Bultmann place too much reliance on the theory of Wrede that Mark wrote under the guiding idea of the 'Messianic Secret'; but the reply to this is to be found by emphasizing the distinctiveness of Mark's work, and his evident reliance upon exceptionally good historical tradition. What we see in Mark is not a picture of oral tradition as it existed for any writer, but an altogether exceptional achievement which stands out against a background of isolated and fragmentary reminiscences.

The more vital issues appear in connexion with the account given by Form Criticism of the Sayings of Jesus. Even Dibelius maintains that 'the mythological idea penetrated into the handing down of the very words of Jesus' (p. 279), and he finds examples of this in such passages as Matt. xi. 25-30, xxiii. 34ff, xxviii. 18ff, and especially in the Fourth Gospel where, he says, 'everything is mythological' (p. 285). This tendency is more marked in K. Kundsin who says that in the hands of scholars, it has become increasingly clear that the Gospels and their sources are 'primarily the expression and reflection of the faith and life of the early Christian churches which produced them'; and it is naïvely tradition assembled in the Gospel of a mythological character and this is confined to the epiphany narratives and a few Tales' (p. 279).

expressed in his observation: 'it seems possible, or rather even probable, that Jesus had already referred to Himself as the Son of Man.'¹ It is, however, in Bultmann that the rationalistic attitude is most clearly evident. He would have us reckon with the possibility that the primitive community placed in the mouth of Jesus 'many a beautiful saying that was really derived from the treasure of Jewish proverbial lore.'² Outside eschatological and prophetic sayings which echo the call to repentance, he finds few words of Jesus which, in form at least, are not to be traced to the creative work of 'the community,' although in many cases he admits that 'the spirit that lives in them goes back to the work of Jesus.'³

This sceptical tendency is not a necessary characteristic of Form Criticism. Such investigations ought to be concerned primarily with the formal aspects of the sayings, but, as a matter of fact, although Bultmann and Albertz have treated these aspects in a useful and suggestive manner, as much, if not more, has been accomplished by scholars who are not distinctively members of this school, such as C. F. Burney, H. Windisch, T. W. Manson, and M. Goguel. Of course, like all investigators, Form Critics must face the historical questions raised by the sayings of Jesus, and all the more must they do this just because they are so interested in the life-situations which caused the sayings to be handed down. But it would be a great gain if general recognition were given to the conclusion of Ludwig Koehler. At the end of a very able essay on Form Criticism he says: 'The problem of the New Testament is not a form-critical, but a historical-critical problem.'⁴ If this opinion is well-founded, the storm centre of modern controversy is not the utterances of the

¹ Cf. *Form Criticism*, pp. 81, 97.

² *Ibid.*, p. 55.

³ *Ibid.*, p. 58. 'The investigation of the sayings of Jesus leads to a considerable uncertainty, but it does not end finally in complete scepticism,' *Ibid.*, p. 60.

⁴ *Das formgeschichtliche Problem des Neuen Testaments*, p. 41.

more extreme Form Critics, but Loisy's *La Naissance du Christianisme*, which so discerning an observer as Dean Inge has described as the most brilliant and most dangerous attack on Christianity, as a historical religion, which he has ever read.¹

Rationalism often makes strange confessions. British readers know where to find examples in the works of G. B. Shaw² and H. G. Wells,³ but even more significant illustrations are afforded by the deliverances of the more extreme Form Critics. Kundsinn's essay ends with a laboured and rather self-conscious confession that the true nature of Jesus appears 'where the individual finds himself face to face with an inescapable decision, where the greatest tension is felt between God and man, between the Holy One and the sinner, and where at the same time this gulf between God and man is most completely and most inwardly bridged.'⁴ And Bultmann too finds that by the preaching of Jesus man is led directly 'to the awareness of his own unworthiness and worthlessness in the sight of God, and of his own situation as faced with inevitable decision.' 'It is only here,' he adds, 'that he learns the profoundest meaning of God's forgiveness, which one can receive only as a little child.'⁵ Brilliant studies which defend the historical element in the sayings of Jesus can be found in books like Easton's *The Gospel before the Gospels* and Manson's *Teaching of Jesus*, but those who like, in Harnack's phrase, to gather apologetic grapes from sceptical thistles, will also welcome the Gospel as it is preached by the Form Critics themselves.

VINCENT TAYLOR.

¹ *Vale*, p. 59.

² See the Preface to *Androcles and the Lion*.

³ Cf. *The Outline of History*, I, p. 362.

⁴ *Form Criticism*, p. 160.

⁵ *Ibid*, p. 74.

A GREAT ILLUSION¹

CARLYLE was fond of quoting Schiller's line, 'Mit der Dummheit kämpfen Götter selbst vergebens'—against stupidity even the gods fight in vain. Had he lived to-day and read what is said of his heroes, he might have added 'prejudice' to 'stupidity,' for after all his decisive work in collecting and annotating the Letters and Speeches, the prejudice against Puritanism in general and Cromwell in particular still survives, ignoring facts and defying proofs.

The central and most persistent charge, and perhaps the most baseless, is that Puritanism was the enemy of art and enjoyment. For a long time past this calumny has prevailed almost unchecked. Hawthorne's sombre genius was devoted to picturing a mirthless New England; and writers of less genius but equal inaccuracy have vied with one another in doing similar injustice to the mother-country. Of late there has arisen a school of imaginative Jacobites, who, in their eagerness to whitewash the Stuarts, lose no chance of denigrating the opposite party. Macaulay's gibe, borrowed from Hume, that the Puritans objected to bear-baiting, not because it gave pain to the bear but because it gave pleasure to the spectators, is repeated *ad nauseam*, though it probably rests merely on irresponsible evidence like Butler's *Hudibras* or Fabian's remark in Shakespeare's *Twelfth Night*. Miss Storm Jameson, in her *Decline of Merrie England* (an imaginary decline which she ascribes to Puritanism), calmly asserts that as soon as the Commonwealth was born, music died. Miss Rose Macaulay, obliged to confess that Milton was an accomplished musician, tries to avoid the obvious conclusion by arguing that Milton was scarcely a Puritan at all. What Mr. Belloc says our readers will guess without being told. In general, the Commonwealth period is represented as a time of Egyptian gloom, in which crop-eared and

¹ *The Puritans and Music*. By Percy Scholes. Oxford Press. 21s.

bullying kill-joys went about tracking down happiness and suppressing it as if it were treason.

The picture is not only not true, but 'curiously the reverse of the truth.' All those who have most closely studied the Commonwealth period know it to be false, and have said so in plain terms. Charles Kingsley, though a professor of history, was rather a preacher than an historian; but in *Plays and Puritans* there was enough history to dispose of this myth. Crouch's later work, called *Puritanism and Art*, did the work more thoroughly; Mr. Davey continued it; and Mr. Harding, in his recent account of Cromwell, smote the slander hip and thigh so far as it concerned the great Protector. More decisive still—both Gardiner and Firth, to whom the Commonwealth period was almost as familiar as their own times, rejected the fantasy with scorn. Contemporary evidence, negative and positive, accessible to all, ought to have killed it long since, even in the minds of people less erudite than Firth and Gardiner. Proof exists in plenty that there was no lack of mirth under the Saints. It does not appear, for example, from George Fox's *Journals*, that there was, in Commonwealth days, a lack of open-air sports. At 'Glascoe' he found many people met together to see a race between a horse and a man, and there is no sign that the authorities objected. On the other hand, when Puritanism had fallen, and unscrupulous satirists were let loose to say their worst about it, not one of them was ridiculous enough to charge it with enmity to music. Yet the lie still flourishes: it would seem that, like some of the very lowest forms of life, it is too contemptible to be subject to death. Like the story of Alfred and the cakes, or the legend of William Tell, it will continue to be despised by those who know and to be promulgated by the ignorant.

It must indeed be tenacious of life if it survives the crushing exposure to which Mr. Scholes subjects it in the admirable work before us. Mr. Scholes, with extraordinary patience and learning, shows that the fancy is even more destitute

of foundation than one had believed. It is as unsubstantial as Prospero's pageant; and the demonstration is elaborate, detailed, and fully documented. For every statement Mr. Scholes gives chapter and verse; to fancies he opposes facts, to vague generalizations statistics. The whole argument is as thorough and as irrefragable as any we have ever seen; and if it fails in its purpose it will mean that the English people are indifferent to truth.

Not that it ought to have been necessary to write it. When one contemplates the vast number of facts, known to all, that by themselves avail to dissipate this illusion, one can only wonder how it ever arose. The *Faerie Queene* is scarcely a poem which reveals a predilection for ugliness; and its author in addition wrote two of the loveliest hymns 'in honour of Beautie' in the English language. Yet Spenser was a Puritan of the Puritans. Milton (*pace* Miss Macaulay) was also a Puritan; but 'At a Solemn Music' is not the work of a hater of the art; nor does 'L'Allegro' show a dread of cheerfulness—though it describes a 'mirth which after no repenting draws': and one can find many Anglicans who would give a good deal if they could be as serene as Milton's pensive man. Cromwell is said by one who knew him to have habitually shown a joviality which most other men could gain only by the help of wine. Colonel Hutchinson was certainly no enemy of the happy life. It must be a desperate case that has to invent a generalization in which all the more salient instances are calmly passed over. Bacon would have called it an *inductio per enumerationem ne simplicem quidem*.

The charge, it is to be feared, is not laid without an ulterior purpose. The intention, conscious or unconscious, is to praise by implication other forms of religious or political belief. One party is abased that the other may be exalted. Puritanism was austere, morose and gloomy; therefore Anglicanism and Catholicism were genial and cheerful. The argument is logically deplorable enough; but the premises are worse. There were cheerful Puritans and harsh Puritans, jovial

Anglicans and pessimistic Anglicans, sombre Catholics and hopeful Catholics. All alike were human beings, with human differences of disposition; and to bring an indictment against whole Churches is as futile as, according to Burke, it is to censure a whole nation. Every Church, being made up of men, has its laughing and its weeping philosophers. There are Puritan sermons pointing out the misery of the human race, and there are Anglican sermons, not less solemn, on the same theme; but none is more depressing than Pope Innocent's *De Miseria Conditionis Humanae*. Dr. Coulton has shown that in the Catholic Church, especially in the Middle Ages, there were many movements tending to 'impoverish the public stock of harmless pleasure'; nor did they meet with the censure of the episcopal order. The feeling persisted. Molière, during his whole career, had to contend against it. A very powerful society, the Compagnie du Saint-Sacrement, supported by pious laymen (and not frowned on by bishops) made it one of its chief aims to stamp out the stage-play, and to drive actors out of the realm: and it nearly succeeded. Two nuns, close relatives of Molière, devoted a whole day every year to praying for his soul, which was in deadly peril as the soul of a playwright. Yet Molière was a Catholic himself, and his plays, from a moral standpoint, will bear favourable comparison with those which the English Puritans felt it their duty to suppress.

Nor is the case of Anglicanism dissimilar. When, after the Restoration, the public play revived, and exceeded its Caroline predecessor in immorality, high-minded Anglicans like John Evelyn were not behind the Puritans in expressing their abhorrence; while the most famous assault on the corruption of the stage was led, not by a Puritan, but by the highest of High Churchmen, the Nonjuror Jeremy Collier.

Or take the question of Sabbatarianism. The Puritans are accused of turning a day of light and gladness into a night of Cimmerian fog. Compare their legislation with that of

Pius V, and decide whether you would have chosen to live under the Independent Protector or under the Dominican Pope. Here is the law of Pius against Sabbath-breaking and blasphemy. The rich were fined; but 'the common man, who cannot pay, shall for the first offence stand all day in front of the church-door with his hands tied behind his back. For the second, he shall be whipped through the city; for the third, his tongue shall be bored through, and he shall be sent to the galleys.' This was only part of one of the severest legal systems ever known—one in which irreligion and immorality were habitually treated as crimes. The Inquisition was instructed to search out and punish offences many years old. Nor must we forget that one of the laws to which we are still subject is the Sabbatarian Act passed, not by Barebone's Parliament, but under the Cavalier rule of Charles II (29 Car. II, 1676).¹

Other charges break down similarly. Either they are entirely without foundation, or they are charges to which other creeds than Puritanism must equally plead guilty; and some of which might be brought against St. Peter himself. At all times of religious revival, Christian, Mohammedan, or Buddhist, there is a tendency to an austerity which rejects ornaments, artistry, or what to many people seems harmless pleasure. What ought to cause surprise is that the Puritans,

¹ Milton, like Luther, was a strong anti-sabbatarian. 'The Sabbath was an ordinance imposed on the Israelites alone: if those who live under the Gospel are emancipated from the ordinances of the Law in general, least of all can they be considered as bound by that of the Sabbath.' (*Treatise on Christian Doctrine*, Book 2, chap. vii: Bohn V. p. 68.) After a complete proof that the old legislation, as it applied to the seventh day, can have no relevance to the first, he quotes Col. ii. 16, Rom. xiv. 5, and many other texts, in favour of a rational use of Sunday. Compare also, 'God delights not to make a drudge of virtue, whose actions must be all elective and unrestrained' (*Doctrine and Discipline of Divorce*, Book 2, chap. xx: Bohn III. p. 261). It might even be plausibly argued that the tendency of the early Reformation, though afterwards diverted, was to release men from Roman strictness, as enforced by laws enacted from Anglo-Saxon times down to the reign of Henry VIII.

with all their piety, were so moderate in their asceticism. Their attitude to poetry was less severe than Plato's: their view as to art less rigid than Francis of Assisi's; and their general way of life was the very reverse of sombre. England, in their heyday, if not Merrie England—though Spenser gave that title to a largely Puritan country—was probably as rationally cheerful as at any time before or since. 'Is any merry,' said the Apostle, 'let him sing psalms.' The Puritans obeyed him; but they sang also glees, motets, and madrigals: and this Mr. Scholes abundantly proves.

As befits a distinguished musician, Mr. Scholes naturally confines himself in the main to errors as to his own art; but incidentally he refutes a number of other fables. The Puritans were not even Roundheads. Their portraits show that the majority wore hair as long as the Cavaliers: the nickname arose from the short-lived practice of two or three regiments. Nor were they in the habit of giving long-winded Scriptural names to their children. 'Praise God Barebone' is an almost unique specimen. Mr. Scholes, with the aid of his brother, by exhaustive documentary evidence, shows that the Puritan names, though often Biblical (like Abigail or Aaron), were to all intents and purposes indistinguishable from the Anglican.¹ With the same tireless thoroughness he investigates more important charges. The Macaulayan sneer he confronts with an accurate account of the famous Blue Laws of Connecticut, which have so often been heedlessly referred to as proofs of the harshness of Puritan legislation. These turn out to be the mildest code then known in the world, and the first,² by many centuries,

¹ The vast number of invented Scriptural names tacked on to Puritans ('Bind their kings in chains' and the like) reminds one of the 'Spoonerisms' of our own day. Dr. Spooner was guilty of *one* of these slips in his life: the imaginative talent of anecdotal undergraduates supplied the rest.

² It is pointed out by Professor C. F. Rogers, in a letter to the *Times* of Nov. 27, 1934, that the Blue Law was here anticipated by a decree of Constantine the Great promulgated in 316, and that Jewish law also was, like the righteous man, merciful to the beast. But it

to insist on humane treatment of animals that are of service to man. By two hundred years they anticipate our own Martin's Act; and in other points even a Beccaria might have learnt something from them. The ill-repute of these laws Mr. Scholes, in a very valuable piece of research, has traced to the malice of the Rev. Samuel Peters, a man who, styling himself 'a Gentleman of the Province of Connecticut,' was known to all other gentlemen of that province as the Ananias of his time. The way in which Peters's lies were copied until they became an accepted tradition, is typical of the treatment which Puritanism as a whole has received.

That Puritans like Prynne were opposed to the public stage is of course true: no one is concerned to deny it. But names are sometimes quoted which are far from proving the conclusion desired. There is little evidence that Stephen Gosson was a Puritan; and even if a Puritan he was, the famous *Schoole of Abuse* does not attack *all* plays, but only such as he considered of evil tendency. Stubbes's diatribes, again, are constantly being referred to as proofs of sectarian narrowness; but, as Mr. Scholes shows, Stubbes was hardly more of a Puritan than Whitgift himself: he repeatedly declared that a Church without Bishops was to him no Church at all. The fact is that opposition to the public stage of the time was a feeling which any decent man might harbour without being subjected to the reproach of over-precision; and, though the feeling was often expressed with too great violence, there is no doubt that it existed in the most diverse religious circles. Against private acting, decently conducted, it rarely showed itself; and Cromwell never made the slightest effort to pry behind closed doors. When in 1656 Davenant approached him with the request to perform the 'entertainment,' *The Siege of Rhodes*, Oliver at once gave his consent. It is true that Davenant was careful to

is to be feared that the decree of Constantine was for centuries hardly more than a dead letter—and even now it is in many nominally Christian countries more often broken than observed.

point out how eager he was to advance the cause of virtue; and he laid such stress on the musical features of his performance that *The Siege* has often been called the first English opera. Opera or not, it was permitted by Oliver; and it was followed up in 1658—at the public playhouse, the Cockpit—by two other 'operas,' *The Cruelty of the Spaniards, in Peru* and *The History of Sir Francis Drake*.¹ It is certain also that like the 'opera' the masque was winked at. In any case, the sanction given to such plays does not seem to show much hostility to music on the part of the authorities of the time.

Allied to music has always been the dance; and here again the myth can be easily exploded. In 1657, within a few days of each other, Cromwell's two daughters were married: the 'musical' Mary to Lord Fauconberg, Frances to the son of Lord Rich. At one of these weddings, and perhaps at both, there was a dance: nor does the Protector appear to have frowned on the festivity. But there is evidence still more familiar. Bunyan is usually accounted a Puritan, and a strict one. How does he represent his pilgrims as celebrating the victory over Giant Despair? They were, says he, 'very jocund and merry.' 'Now Christiana, if need were, could play upon the viol, and her daughter Mercy upon the lute; so, since they were so merry-disposed, she played them a lesson, and Mr. Ready-to-halt would dance. So he took Despondency's daughter Much-afraid by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but I promise you he footed it well; also the girl was to be commended, for she answered the music handsomely.' This is somewhat remarkable language for an enemy of music, dancing, or merriment generally.²

¹ Subjects doubtless chosen by Davenant to take advantage of the anti-Spanish feeling of the time.

² Mr. Scholes, with his usual caution, refuses to accept as certain the story that Bunyan, in Bedford prison, fashioned a flute out of a chair-leg; but he justly declares that it is far from improbable,

That Cromwell suppressed certain out-door sports may be admitted; and the reason is plain. Such sports might easily lead to gatherings dangerous to the Government. All know that both the 'Fifteen and the 'Forty-five began with a pretended stag-hunt; and Oliver knew well that in his time a revolt might easily be engineered in similar fashion. He stated his principles quite clearly: innocent meetings might be allowed, but must be supervised; and suspicious ones must be forbidden.

A word is desirable as to the origin of the myth. As has been seen, it did not arise among contemporaries of the Puritans. For a Cavalier to accuse the 'Roundheads' of hatred of music would have been as absurd as for Bishop Lavington to assert that the early Methodists disliked singing. The fable first appears about a hundred years later. It is one of Hawkins's many mistakes in his *History of Music*, a mistake which has been slavishly copied even in Grove's *Dictionary*. In Mr. Scholes's view it was either inspired, or at least strengthened, by a confusion between the Evangelicals of the eighteenth century and the Puritans of the seventeenth. How far the charge is true even as brought against the Evangelicals is another question; but in any case the Evangelicals, whatever ultimate connexion they may have had with the Puritans, did not derive *this* feature from them. It is time for the slander to take its place, along with the shrieking of the mandrake and the ominousness of the death-watch, in a catalogue of Vulgar Errors.

E. E. KELLETT.

and he proves, if proof were needed, that Bunyan was as great a devotee of music, if hardly as skilful, as Purcell himself. It may well be asked, if music was dead in the Commonwealth, where Purcell and his coadjutors acquired their training.

THE SELF-CONSCIOUSNESS OF JESUS

IT is clear that any study of this subject must base itself on matter common to the Synoptics and the Fourth Gospel, and it is possible to find such common ground because, different in many ways as these two sources of our information may be, on this vital matter they speak with one voice. It is often said that the Christology of the Fourth Gospel is more advanced than that of the Synoptics. This is true if we take the Fourth Gospel as a whole, and set it over against the Synoptics as a whole. When, however, we detach from either of our two sources the sayings of Jesus, we discover that the claim made by Jesus for Himself is actually more sweeping, less qualified, in the first three Gospels than it is in the Fourth. In the latter Jesus tells us over and over again that He only does what He sees 'the Father' doing, and says what He has heard the Father saying; there is always a higher authority to which He submits, on whom He waits for moment-by-moment instructions. He is not free as His brethren are to choose His own time either for going to Jerusalem or for anything else. (John viii. 6.) On the other hand, in the Synoptic Gospels He quotes no authority for sayings and doings but His own; 'you heard that it was said to the people of old days . . . but *I* say unto you,' He says. In other words, He argues in the Fourth Gospel what He takes for granted in the others; this is yet another point in favour of the view that the ministry in Judaea described in the early chapters of the Fourth Gospel should precede the great year in the north, the history of which occupies so much space in the earlier Gospels.

Synoptics and Fourth Gospels agree, in the first place, that Jesus spoke of Himself as 'the Son.' Only in reported speech ascribed to His enemies (Matt. xxvii. 45; John x. 36) do we ever hear of His calling Himself 'the Son of God' ('the Son of Man' is the best reading in John ix. 35); this

is all the more striking because it would have been so natural to expand the title 'the Son' into 'the Son of God.'¹ Moreover, even where—according to Mark (xiv. 62)—He accepted the title 'Son of the Blessed,' the First and Third evangelists alter Mark's 'I am' to 'Thou didst say it' (Matt. xxvi. 64) or 'You say that I am' (Luke xxii. 70). This Semitic expression does not mean either 'Yes' or 'No,' but rather involves a repetition of the question (compare Matt. xxvi. 25, where Judas says, 'Surely it is not I, Rabbi?' and Jesus answers 'Thou didst say it,' that is, 'Surely not!' and John xviii. 37, "A king," you say? I have been born for this . . .'). Jesus did not repudiate the title 'Son of God,' it is clear, but it did not express the movement of His mind; His phrase would be 'the Son of the Father.' It is only necessary to add that when the tempter called Him 'the *Son of God*,' He answered with '*Man*,' when Nathanael said 'Thou art the *Son of God*,' He answered 'You shall see . . . angels ascending and descending on the *Son of Man*,' when Peter called Him 'the Christ, the *Son of the living God*,' He accepted the title by implication indeed, but went on to say 'the *Son of Man* must suffer,' and, when the high priest asked Him the question quoted above, He said 'You shall see the *Son of Man* seated at the right hand of the Power.'

To Jesus, then, 'the Father' and 'the Son' (or 'sons') were correlative terms, each meaningless without the other. We are apt to talk rather glibly about the Fatherhood of God and the brotherhood of man, forgetting that, in spite of all temptations, Jesus never spoke of God as 'Father of all.' It would have been easy to say, for instance, 'It is not the will of your Father in Heaven that one of His children should perish,' but He did not do so. The Hymn-Book addresses God as 'Father of all,' but this title is conspicuous by its absence from the New Testament.

¹ John v. 25, seems to be the only exception to this generalization, and here the reading is doubtful.

It may, of course, be argued that the parable of the Prodigal Son teaches this doctrine; such an assertion involves, I think a misapprehension due to our habit of treating our Lord's parables as though they were allegories; the only allegory called a 'parable' in the Gospels is that of the 'Wicked Husbandmen' (Mark xii. 1, ff. and parallels). The parables of Jesus are not stories made up to point a moral, stories in which each of the characters represents some one other than himself. They are not indeed fictions at all, but observed fragments of common life in which we are encouraged to see some quality worth imitating, or some truth about God and man. What the parable of the Prodigal Son means is this: if an ordinary father will welcome a bad boy home without a word of reproach, only too glad to have him back again, how much more will God welcome the returning sinner. The point is not that Jesus denies the universal Fatherhood of God, but that His thought does not seem to have run along this channel. We only *become* sons of our Heavenly Father by sharing the obedience of 'the Son'; we become brothers to one another when we prove ourselves brothers of Jesus—again by sharing His obedience. Neither Sonship on the one hand, nor brotherhood on the other, is a natural or necessary relationship; both are achievements. 'So shall ye become sons of your Heavenly Father' corresponds to 'Whoever does the will of My Heavenly Father, the same is My brother . . .' The heart of the Sonship of Jesus is His perfect obedience. Whether He obeyed because He knew, or knew because He obeyed, is not for us to say. In any case, according to the Third Gospel, He knew Himself to be uniquely 'the Son of the Father' when He was twelve years old; that inward certainty was confirmed by the Voice from Heaven at the Baptism.

This consideration opens the way to the exposition of the prologue to the Fourth Gospel. The world was created through obedience, because God spoke, and someone answered. He was the soul of the universe, that by which it holds together

(Heb. i. 3). Then He came to the chosen people in the prophets who by hearing the Word became 'sons of God.' Israel as a whole would not receive Him, but there were always men who did 'who were born, not of the will of the flesh . . . but of God,' Christians before Christ. Last of all, 'the Word became flesh,' the Shekinah came to dwell amongst us, and we beheld it, for it had now taken the form of an Only Son; the Incarnation which had been gradually narrowing down to a point from Creation is now complete. As the obedience of the 'word' created the universe, so the obedience of the word become Incarnate Son, shall redeem first the Church, and through the Church, that universe. The 'Oxford' groups have discovered for themselves one vital truth; only obedience—which they call 'surrender'—can ever be a life-changing force.

This perfect obedience was wrought out in the life of Jesus. If we ask, Why did He not turn stones into bread, and so solve the age-long economic problem at a stroke; why did He go up to Jerusalem and fling Himself upon the Cross; why did He allow Judas to go out to suicide and despair, and even hasten his departure, we can find many answers; He has only one; 'it is this commandment I received from My Father.' Even His Resurrection is an act of obedience. (John x. 18.) 'Man liveth not by bread alone, but by every word that proceeds through the lips of God' corresponds exactly to 'The Son can do of Himself nothing, unless He sees the Father doing something' (Matt. iv. 4; John v. 19) and 'My meat is to do the will of Him that sent Me and to finish His work' (John iv. 34).

The other title by which, according to all four Gospels, Jesus called Himself was 'the Son of Man.' It is significant that the Church has, from the beginning, called Him by a name by which, as we have seen, He never directly and without qualification, called Himself ('The Christ'), and that the Church has *never* called Him by the title by which He habitually spoke of Himself ('The Son of Man'). The

phrase, 'one like a son of man' in Rev. i. 13; xiv. 14, has no relation to the title ('The Son of the Man') which is characteristic of the Gospels, but goes directly back to Dan. vii. 13. Only Stephen, and he only when he was dying (Acts vii. 56) speaks of Jesus as 'the Son of Man'; he is quoting a saying of the Lord Himself (Mark xiv. 62), though 'sitting at the right hand of the power' is altered to 'standing'—obviously to welcome Stephen.

I do not intend in this paper to go again over the often-discussed question of the origin of this title, or its history in Jewish literature. The Fourth Gospel suggests twice over that the common people in Jerusalem at least did not understand it (John ix. 36—accepting the best reading, 'Dost thou believe in the son of Man?' and John xii. 34). I want, however, to throw out the suggestion that it was chosen by Jesus as presenting a combination of the two ideas already attributed to Him; He is 'the Son' and at the same time 'The Man,' 'the Son' as related to the Father, 'the Man' as related to us. God breathed into man's nostrils His breath, and so 'man became a living soul.' The 'breath' is the 'life-giving Spirit' which is man's true life. (1 Cor. xv. 45.) When we talk about the breath of God, we are not far away from the idea of 'His Word.' If to be truly a man is to live by every word that proceeds through the lips of God, then all men but 'the Man' are dead or at best asleep, in a state of suspended animation; we are all only half alive. The Jewish mystics said that the Shekinah was in the world when Adam by receiving into his nostrils God's breath became the first man, but removed into the first Heaven when he fell and became 'earthly,' and each successive generation of sinners drove it further back until the sin of the men of Sodom removed it to the Seventh Heaven. But seven righteous men, the series beginning with Abraham and ending with Moses, brought it back through the seven heavens to earth again. It took up its abode in the tabernacle, but was always lifted ten fingers' breadth from the earth; *it never came right down.* After the destruction

of Solomon's Temple, it retired, some said to the Mount of Olives, some to the desert from which it ascended to Heaven. In the same way man had never risen *quite* to Heaven. Moses only ascended to within ten fingers' breadth, Elijah to within three fingers' breadth, and so on, God had never come all the way down to man, nor man ascended all the way up to God.

In the same way the Voice of God which had spoken to Moses and the prophets in the 'Word' of Jahweh had now become the 'daughter of a voice,' or as we should say 'the echo of a voice' (Bath-Qol). But now the Word has become flesh, and dwelt as 'the Shekinah' amongst us; we *see* His glory, and we *hear* the 'voice of the Son of God.' The 'Word,' incarnate in the 'Only-begotten Son' is also 'the Heavenly Man' who from all eternity has shared the Father's glory (John xvii. 5) because He has always perfectly obeyed Him. He is at once then 'the Son,' in unique relation to 'the Father,' and 'the man' in unique relation to the human race. (Cf. 1 Cor. xv. 47.)

So the Voice from Heaven comes to Jesus at each successive stage of His self-dedication; at His Baptism, His transfiguration, and on the eve of the Passion. (John xii. 28.)

Our logical course at this point will be to examine the 'Son of Man' passages, first in the Fourth, and then in the first three Gospels. It must be remembered that we are assuming that the early chapters of the Fourth Gospel describe a ministry in Judaea *prior* to the 'acceptable year' in Galilee. References to 'the Son of Man' in the Fourth Gospel are John i. 51; iii. 13 f.; vi. 27, 53, 62 (v. 27 shews not quite the same phrase¹); viii. 28; ix. 35. The thesis I hope to establish is to the effect that these passages will give us the clue to the interpretation of the title in the Synoptics.

In i. 51 the reference to the story of Jacob is obvious. According to Rabbinic mysticism (see Odeberg's recent work on John 1-12) Jacob was the first mystic. But he is a strange

¹ *υἱὸς ἀνθρώπου* instead of *υἱὸς τοῦ ἀνθρώπου*.

mixture of heavenly dreamer and earthly schemer; he sees the golden ladder and the angels of God only in his dreams; in the morning the earthly man awakes again, and he seeks to make capital out of his vision. The angels (says Odeberg) represent the connexion between the earthly man who is asleep and his celestial counterpart, this connexion being frustrated by the fact that he must first be awaked; 'they leapt upon him, ran upon him, teased him,' but could not wake him. In despair they forsook him during his mercenary years with Laban, but met him on his return, and one of them wrestled with him until he saw the face of God at Peniel. Only some men, and they only in their dreams, had even caught a passing glimpse of the real world above time and space; now, with the coming of Jesus, 'heaven lies wide open,' and the ladder is 'the Son of Man.' In Him God comes quite down to man, and man can ascend to God. (iii. 13 f.) If the true life of Jesus as 'the Heavenly Man' consists in obedience to the Father's will (John iv. 34), we only live as we share that obedience, so we must eat the heavenly bread which the Son of Man gives us; we must indeed eat the flesh and blood of the Son of Man. To interpret this saying (John vi. 53) materially, as believers in Transubstantiation have done, is to make the same mistake as Nicodemus made when he spoke of going back into the mother's womb, and thus being physically born again. Jesus is speaking of a spiritual procreation by spiritual seed (John iii. 5—Odeberg quotes many parallels for the description of 'seed' as 'water,' and aptly compares 1 John iii. 9), so it is a spiritual eating of spiritual food, of heavenly 'flesh and blood' of which Jesus in John vi. 53 speaks. (Cf. John vi. 63.) Such language shocked the Jews, as Nicodemus had been shocked, but that was because they were earthly, while He was heavenly; He and they could not understand each other's language or even carry on a conversation by direct question and answer. Only when they had 'lifted up the Son of Man'—that is, when they have entered the spiritual world, and not

only seen (vi. 62) but shared His ascension (viii. 28)—could they discern what He was.

It will be observed that in all these cases (with the doubtful exception of v. 25—and, possibly, ix. 35) the title we are discussing has a *collective* idea behind it. Jesus is 'Son of Man' in virtue of the fact that He is the ladder by which *we* may ascend from earth to Heaven, from the seen to the unseen, from the faith which depends upon signs (iv. 48) and is sustained by 'the bread that perishes' (vi. 27), the water that leaves a man as thirsty as before (iv. 13), to a faith which believes without seeing (John xx. 29), can assimilate the real bread from Heaven and has within it 'rivers of living water' (vii. 38). This life of the Spirit has its characteristic movement which can be described either as coming out and going home, or coming down and going up. 'The wind blows where He (God) wills, and thou knowest not whence it comes forth or whither it goes home; so is every one who is born of the Spirit.' 'Jesus, knowing . . . that He had come forth from God and was going home to God.' By our response, when we believe in 'Him,' to the Father's drawing exercised through the Son (vi. 44; xii. 32), we are drawn from our earthly track into His. This power of absorbing others into Himself, so that He, becoming the very life of their spirits, opens their eyes *from the inside* to the present reality of the heavenly world which He has brought down with Him, is the heart of the meaning of the title 'Son of Man' in the Fourth Gospel.

When we turn to the Synoptic Gospels, we can trace the working out of this idea in the concrete. Readers of this paper will be familiar with the contribution which Dr. T. W. Manson has made to the interpretation of the title 'Son of Man' in the Synoptic Gospels. It may be outlined as follows:

(1) In Dan. vii. 13 the phrase 'one like a Son of Man' is used of the 'righteous remnant' of Israel, 'the people of the saints of the Most High,' as contrasted with the beasts which represent heathen powers.

(2) Assuming that the servant-songs in Isa. xlii-liii also portray the righteous remnant, we get an equation arrived at in the mind of Jesus, but not—at that time—intelligible to His disciples, Son of Man = righteous remnant = Suffering Servant of God. This accounts for the statement 'the Son of Man must suffer . . . and be rejected' (Mark ix. 31).

(3) Following the order of the Second Gospel, there are two occurrences of the title *before Caesarea Philippi*; they are Mark ii. 10, 28. In both these instances, 'Son of Man' might mean simply 'Man.' That the First evangelist at least understood the title in this sense is strongly suggested by Matt. ix. 8 ('they glorified God because He had given such authority to men'). In the second of the two texts the same interpretation seems to be required in Mark, for the words 'Therefore the Son of Man is Lord of the Sabbath,' follow immediately after 'The Sabbath is made for man, not man for the Sabbath.' We may infer that our Lord's use of the phrase at this period of the Galilean ministry belongs to the same circle of ideas as Mark i. 15, 'The time is fulfilled and the Kingdom of God has drawn near; repent and believe in the good news.' The Kingdom has come, and in the Kingdom 'man' is lord of the Sabbath and can forgive sins. With Jesus the 'sabbath-rest' that remains for the people of God has come down to Galilee, and there is to be, as in the jubilee year, a general amnesty. It is sometimes forgotten that the teaching of Jesus on the use and abuse of the Sabbath was not merely negative; He healed by preference on the Sabbath and in the synagogue because He wished at once to unite the worship of God and the service of man, and give an unforgettable picture of a real Sabbath-rest descending from Heaven to earth; 'then shall the lame man leap as an hart, and the tongue of the stammerer shall sing.'

(4) *After Caesarea Philippi*. It had now become only too clear that the Jewish people of His generation were not going to rise to His challenge; up to a point He had been successful with individuals, but there were no signs of anything like a

real mass-movement. So Jesus calls upon His twelve to share with Him the role of the Son of Man. When He says: 'The Son of Man must suffer,' He means not merely 'I must suffer,' but '*We* must suffer.' This gives an intelligible meaning to the call to cross-bearing; they are to be prepared to follow Him to martyrdom in Jerusalem, to share His Passion and Resurrection. It has been objected that this interpretation tends to minimize the uniqueness of our Lord's person, and certainly it is difficult to conceive of a *corporate* passion and resurrection. But surely it is more divine to enable others to share in the work of redemption than to carry through that work by oneself, and if we take Paul's word, 'I fill up what is lacking in the sufferings of Christ,' as representing His body the Church seriously, the idea of others sharing in the redeeming work of our Lord is not precluded. Moreover, James and John are told that they shall drink of the Lord's cup, and the twelve are to sit on thrones judging the tribes of Israel; they are offered, in other words, a share both in the humiliation and in the exaltation of their Lord.

In this connexion special attention should be paid to the crucial passage (Mark x. 45) which, after the prophecy of the Passion, is the next occurrence of the title which we are discussing. The whole paragraph deals with the request of James and John for the two chief seats in the coming glory and the resentment of the other ten at their behaviour; it finds its climax in the words 'The Son of Man is not come to be served, but to serve, and to give Himself a ransom for many.' This collective interpretation of the title lends additional force to this saying. 'The Son of Man' (i.e. Jesus and His disciples) is to play the part of the Suffering Servant of God; the *few* are to sacrifice themselves for 'the *many*' (Isa. liii. 12).

On the eve of the Passion the Gospels make it clear that Jesus no longer expected His disciples to share it with Him; 'whither I go, you cannot follow Me now,' He said. We may take it, then, that, when He says to the high priest, 'You shall

see the Son of Man seated at the right hand of the Power (God) and coming with the clouds of Heaven' (Mark xiv. 62 and parallels), He means *Himself alone*, but Himself as a forerunner, 'the firstborn of many brethren.' The surprising thing is that, just when He had abandoned all hope that His twelve would share His work of redemption with Him, all signs of impatience with them disappear. No longer does He say, 'How long shall I be with you? How long shall I bear with you?' but, 'Henceforth I call you no longer slaves, but friends'; 'you are they who have been with Me in My trials; therefore I bequeath you a Kingdom.' Even when they are asleep in the garden, there is a new gentleness in His tone; no longer does He rebuke them, as so often before, but kindly excuses their weariness; 'the spirit is willing,' He says, 'but the flesh is weak.' Nor has He now any fears for them; 'Satan desired to have you,' He says to Peter, 'that he may sift you as wheat, but I have prayed for thee. . . . And when thou hast turned again, strengthen thy brethren.' This new confidence must be bound up with the events of that last night; perhaps we can find the clue in the words with which Jesus accompanies the breaking of the bread and the passing round of the cup, if we bear in mind that other saying (John vi. 53), 'Except ye eat the flesh and drink the blood of the Son of Man, you have no life in yourselves.'

To understand how this could be so we must go back. What was the Kingdom of God of which Jesus spoke so much more often in the earlier than the later months of his ministry? (Mark xiii. 34; xiv. 25 are the only occurrences of the phrase during Passion-week in this Gospel.) It was simply the inner life of Jesus along with the consequences which ensue when men share that inner life. It is a 'Kingdom' because its secret is obedience to the will of the Father; it is present inasmuch as Jesus has come into the world, but it is still to come, inasmuch as men do not yet share it. All our Lord's parables, miracles, and sayings are attempts to explain its nature in words and deeds. That Jesus Himself lived in it

is made plain by His use of the title 'the Son'; that He believed that we can and shall share it is clear from His use of the title 'Son of Man.' At the end of His intercourse with His twelve they are as far from understanding as ever, and He has to say to one of them: 'Hast thou been so long with Me, and hast thou not known Me, Philip?' That was because they were still earthly, while He was heavenly; they lived in one world, He in another. They could share the outward life of the Son of Man, like Him have nowhere to lay their heads, could eat and drink, and be the companions of publicans and sinners like Him; they could not 'eat the flesh and drink the blood of the Son of Man.' That was because they, like the rest of us, lived in a world into which God could *come* with decisive power, but into which He had to *come*, for He was not there already, a world in which they could pray that God would intervene, that it might be moulded nearer to their hearts' desire, while He lived in a world in which God was doing everything, and all that man could do was to watch what He was doing, and order his own life accordingly.

On the last night Jesus knows that the world in which the disciples had been living, the world into which God could intervene in the nick of time to fulfil good men's hopes and frustrate the powers of evil, was to be shattered. His Father would not intervene to save His Son from the Cross. To Jesus that meant, as Gethsemane clearly shews, that God was already in the situation, that the Cross with all that it would entail for His disciples, His people the Jews, for the world, and for Himself, was in the scope of the Father's will. But for them the Cross seemed to be the end of everything; if their Master died a death upon which God Himself had set His curse, that could only be because God could or would not intervene to save Him. Either He was against Jesus, or He was helpless to rescue Him; either conclusion was intolerably painful, but there was no escape.

But the fact was, though they knew nothing of this at

the time, that Calvary set them free from the lifelong illusion which had made them strangers to Jesus, though they had lived with Him so long. So true it is that God always acts first and explains Himself afterwards. (John xiii. 7.)

So the slate was wiped clean of all that had been written upon it since childhood; they were indeed born again. Their own inner life having fallen into the dust and ashes of dead hopes when the bottom dropped out of everything, they are ready to listen and to look without interruption to be born again to a living hope by the Resurrection of Jesus Christ. (1 Peter i. 3.) 'In that day ye shall ask Me no questions,' Jesus had said; He can feed them now with His own body and blood and they can receive the Kingdom of God like little children. The Cross prepared them for Easter, when Jesus came, and for the first time they 'worshipped' Him (Matt. xxviii. 16; John xx. 28). During the forty days they watch Him, take their cue from Him, as Jesus watched His Father come and go, and took His cue from Him (John v. 20). Soon the Heavenly Man goes back to Heaven, while they continue His redeeming work on earth. The phrase 'Son of Man' is needed no longer, for earth and Heaven are now one, as the ascended Lord and His Holy Spirit, the Church triumphant and the Church militant, are one. At last the sleeper has awaked, for obedience to Jesus does for them what the obedience of Jesus did for Him. He could save men body and soul, cast out demons, at last die for the sins of the world, and rise again, because He was perfectly obedient; so can they, when they obey Him (Acts ix. 22, 10; 26, 19) as He obeyed His Father. He came all the way down that we may go all the way up.

J. ALEXANDER FINDLAY.

ARTISTS WHO WERE SAINTS

IT is a common belief to-day that art has nothing to do with morality, that goodness and truth are in no-wise concerned with beauty and that the personal beliefs and moral rectitude of an artist are no criteria of his importance. The genius of the artist is supposed to relieve him of the necessity of obeying the ordinary conventions of society, his bohemianism is excused on temperamental grounds and it is sometimes even believed that the greater the artist, the less moral he need be.

And, of course, to a certain degree this is true. It is not, and never has been the sole justification of art that it should preach a sermon, nor that of the artist that he should step into the pulpit and uphold virtue and castigate vice. Aesthetic worth is not conditioned by ethical considerations in this way, and few would agree with Eric Gill, when he wrote recently, that if only we look after goodness and truth then beauty will look after herself. Neither would we give our assent to the Victorian quatrain which reads:

Straight is the path of duty,
Curved is the line of beauty;
Follow the straight and thou shalt see
The curved line ever follow thee.

No! We are too familiar with the spectacle of people of undoubted piety, single-hearted in their devotion to moral values, who are yet without a scrap of taste or artistic sensibility, and of artists who are completely indifferent to moral values, to believe that beauty can be explained in terms of ethics.

But to those artists and their patrons who regard this as a justification for the amorality or immorality of artists—and it is due to this fact perhaps that we have so little great religious art to-day—it is as well to point out that it is as

wrong to make art and morality antitheses as it is to make them synonyms. The work of art must exert some influence for good or ill, and cannot be independent of morality, for there is no such thing as art for art's sake, except in so far as it may be taken to mean 'that which thou doest, do with all thy might.' Art is a plant which grows not to bloom unseen. Its roots tap the deepest reservoirs of human sympathy and emotion, and the loveliness of its flowers lives only in the eyes of its beholders.

Indeed, the history of art shows that there can be no great art without an intimate link between art and religion. The greatest artists have revealed to their age its ideals, and the quality of their art is dependent upon the quality of the spirit of their time—not for nothing were the great Gothic cathedrals built amid the religious enthusiasms of the Middle Ages. In a very real sense 'the art has been the man' and the most supreme works of art, expressions of the whole characters of artists whose lives were also works of art. Not all artists have been libertines, nor have they thought bohemianism and sensuality a necessity of their creative genius. Those who believe that even though art has nothing to do with morals, morals have much to do with art, can cite some famous names in support of their contention.

Think, for example, of the sweet and saintly Fra Angelico, the high priest of the beauty of holiness and most lovable of all the Italian artists, whose temple is surely the most sacred cloister in the whole world, the convent of San Marco, in Florence.

Il Beato Angelico (The Blessed Angel) entered a Dominican convent at the age of twenty, and for the rest of his life he divided his time between ministering to the poor, and painting pictures in which he recorded the whole of the Gospel story. Christ never had a purer, holier, more winsome follower than this painter-monk. Though offered high honours in the Church he refused them, preferring to work in quiet at his painting. He was never known to be angry or to utter a reproof save

in gentleness and love. He never took his brush in his hand without prayer, and he was a constant believer in divine inspiration, for it is said that he never altered or improved his designs once they were completed, saying, such was the will of God. The purity of his life and the habitual elevation of his thought enabled him to express in a unique way spirituality in human guise and there is little wonder that his paintings speak direct to the soul as do those of few other masters.

Angelico was one of those men whom James would have referred to as 'once-born,' for no taint of sin seems to have touched him. But there were other saintly artists of the Middle Ages who were 'twice-born,' and whose religious painting was the result of a religious experience similar to that we call conversion. If Angelico was a saint turned artist, then they were artists turned saints.

Hugo van der Goes, whose Portinari altar piece of the Nativity is one of the gems of religious art, was at first a pleasure-loving child of the world. The town council of his native Bruges would summon him when they wanted pageants to be arranged, arches of honour to be erected or banners painted with scenes from the pagan mythology. Wine, women and song dominated his life. But suddenly he withdrew into an Augustinian convent, and henceforth he painted nothing but religious pictures, and having felt in his own life the redemptive power over sin of Jesus Christ, he dwelt particularly upon the agonizing death of his Saviour. Roger Van der Weyden is another Flemish artist, of whom the same could be said, and there is no doubt that the power of their art and its everlasting appeal is due in no small measure to the sincerity of their spiritual convictions.

Or take Botticelli, an artist who was used by the aesthetes of the last century in support of their theories of art for art's sake. He was touched by the fiery preaching of Savonarola and it so affected his art that he inscribed upon his famous 'Nativity':

Wrought in the troublous times of Italy
By Sandro Botticelli; when for fear
Of that last judgement, and the last day drawn near
To end all labour and all revelry
He worked and prayed in silence.

The painter of the wonderful 'Spring' and the 'Venus' became melancholy, a mystic who had strayed from the age of Angelico to the realistic age of Michael Angelo. His later pictures are entirely devotional, and possess the seriousness, the pathos and the grief of one whose religion is a profound reality, and, because it is so sincere, his art is intensely personal. It is true that after his conversion by Savonarola his melancholy became such an obsession that he painted very little in his later years, but that does not deny great qualities to such of his later works as the 'Nativity' and his Madonnas.

An Italian artist of a different type was Tintoretto, who must be mentioned, because he was the last great religious painter of Italy. If Angelico's sweet spirit was the ideal temperament to transmit the influence of the gentle St. Francis with its rebirth of love as an essential part of Christianity, then the fiery, passionate nature of Tintoretto was fitted to be the harbinger of the wars of religion and the Counter-Reformation. The Counter-Reformation delighted in pictures of martyrdoms, and Tintoretto excelled in such evocations of physical suffering. Of the painters of commercial Venice, the place for pomp and pageantry, he alone possessed sincerity and religious convictions enough to withstand the temptation to humanize sacred art out of all its spirituality.

After Tintoretto we wait until the nineteenth century for a great painter, who at the same time happened to be a saint. The greatest religious painter of modern times was Rembrandt, but so much of his life was sordid and ignoble. Two English artists of the nineteenth century were great, both morally and artistically.

Watts was the English artist who most nearly approached the great masters of the Renaissance. He was not an avowed

Christian, and believed in no precise religious creed, yet he can be called the Angelico—a more powerful one to be sure—of the nineteenth century. He, too, lived a life of seclusion, devoted solely to his art and pursuing lofty ideals in which ignoble ambition had no part. And he, too, has his San Marco, in the immortal gallery of his portraits in the National Portrait Gallery and the private gallery he left behind at Compton, for both are everlasting monuments to his fame.

Not being a professing Christian, his work, in its moral aspects, was ethical and philanthropic rather than specifically religious. He used to say he painted 'because he had something to say,' and that something was intended to lift men up to noble aspirations. His motto was 'the utmost for the highest,' and he never spared himself as a prophet in paint. As a portrait painter he could reveal the characters of the greatest men and women of the nineteenth century as no other painter. He was a painter of eminent Victorians, and himself one of the most eminent. It was of Watts that Tennyson was thinking when in his 'Lancelot and Elaine' he wrote:

As when a painter poring on a face
Divinely thro' all hindrance finds the man
Behind it, and so paints him that his face,
The shape and contour of the mind and life,
Lives for his children ever at its best
And fullest.

The only truly religious paintings which Watts painted are 'The Spirit of Christianity' at the Tate Gallery, and the 'For he had great possessions.'

Though Watts did not illustrate the Scriptures, such was the chief title to fame of his younger contemporary and fellow artist-saint, Holman Hunt. He was the pre-Raphaelite with the Nonconformist conscience. He was convinced that a picture should have in it some high teaching, or had better not exist at all, and having, with this in mind, decided to illustrate the Gospel story, he determined that no lack of pains or practice should prevent his emulating the early

Italians he and his fellow pre-Raphaelites so much admired. He closed his mind and his art to all outside influences—he alone of the pre-Raphaelites retained his original convictions to the end—and in that way he became the English artist who, in his absolute sincerity, most nearly approached the Italian masters of the fourteenth century, and one of the most convincing religious painters of the last century.

His sincerity and the power of his resolve may be measured from the fact that when, at the age of twenty-seven, he sold the first version of the famous 'Light of the World' for four hundred pounds, he did not dissipate the proceeds in idle extravagance, but with an almost Puritan prudence used it to finance long stays in Italy, that he might study the topography and customs of the Holy Land, that he might the more accurately delineate the Gospel incidents.

It is an insight into the firmness of his resolve and his integrity that when, near the close of his long life, he painted another version of the 'Light of the World' he should depict the Christ with His head raised, confident that the door will not remain closed. Just so had his own faith withstood the tests of time.

Here are six painters, differing in temperament, training and tradition, having in common this one thing only, a religious experience and the desire to express their faith in the way their talents permit, who all illustrate the fact that to him who would paint noble themes nobility of character is necessary, that the licence of bohemianism is no training for the highest art and that even despite himself, an artist's faith will steal through his art. They are illustrations of the dictum of Henry James: 'There is a point at which the moral sense and the artistic sense lie very near together, that is, in the light of the very obvious truth that the deepest quality of a work of art will always be the quality of the mind of the producer.'

CHARLES CARTER.

MOH TI, A CHINESE PROPHET

THAT the name of Moh Ti should be scarcely known in England is understandable. He has been largely neglected by his own countrymen, and it is only in recent years that Chinese scholars, in any number, have thought his work and records worth more than a casual perusal.

In any appraisal of the great ones of the earth, Moh Ti's name will rank high. His was of a truly great nature and he shines out amidst the darkness of the times in which he lived, a star of the first magnitude. Though he lived more than four hundred years before Jesus was born, he anticipated much of the teaching of Jesus, and that in two of the most central ideas, namely reliance on the will of God, and charity towards all, evidencing itself in sacrificial service.

As far as we know, Moh Ti wrote nothing himself. Our knowledge of him comes from a small work of fifty-three chapters, mainly consisting of records written by the early disciples of Moh Ti, and containing the essential doctrines of Mohism, but having many chapters which were written much later than the time of Moh Ti by the neo-Mohist school. Through the centuries the doctrines of Moh Ti have been considered heretical by the Chinese in general, and it is doubtful if the small work above referred to would have been preserved at all had it not been for the interest taken in it by Taoists, who believed some of its chapters to be useful for alchemy. It is only during the last 140 years that it has attracted the attention of scholars. The first great work on Moh Ti was published by Pih Yuan in 1784. With the beginning of the twentieth century a new impetus was given to the study of Moh Ti by the publication of an excellent commentary by Sun Yi Jang, who devoted twenty years of his life to the study and elucidation of the text.

Moh Ti probably lived between the years 500 and 420 B.C.

He was a native of the State of Lu, and a compatriot of Confucius. In his early days he studied in the Confucian school, and became proficient in the ancient lore of his country. He lived in an age when the great Chou Dynasty was crumbling to pieces, an age of petty kingdoms, continually at war with each other. Princes vied in ostentation. Culture and luxury went hand in hand with the direst poverty. The common people were ground down in order to provide for the extravagances of nobles and princes, and their blood was continually sacrificed in foolish and useless wars. Moh Ti's religion and philosophy were born of his reaction to the state of the times in which he lived. Like the early prophets of Israel, his message was wrung out of him by his passionate sympathy with the oppressed people, and his tender love for his country. He had many points of similarity to those early prophets. Like them he believed himself to be no initiator, but rather a defender of the ancient and true religion. He was ever protesting that men had left the religion of their fathers, and that there would be no peace and no true prosperity until the people returned to the worship of the Sovereign Lord on High, and the manes of their ancestors. He combined the blazing indignation of Amos against lies, hypocrisy and unrighteousness in all its forms with the tender love of Hosea for the poor and oppressed.

Moh Ti possessed a highly religious nature. Believing that the ancients worshipped a supreme being, his doctrine of the Will of Heaven formed the basis of all his teaching. There is no doubt that to Moh Ti the Sovereign on High was a personal being, a Spirit whose way was righteous, and whose desire was the well-being of men. In passages of remarkable beauty and insight he sought to turn men's minds to God. In the fear of Heaven he saw the beginning and end of wisdom. This can be illustrated best by two or three short quotations taken from his chapter entitled 'The will of Heaven.'

'The grand motive of proper conduct should be the fear of Heaven, of the Lord of the World, He who sees everything that takes place, in the woods, the valleys, the dark places, and where the eye of no man penetrates. It is He who should not be angered. It is He whom one should endeavour to please. Heaven desires the good and hates the evil, it loves justice and hates injustice. All power on the earth is subordinate to it and should be exercised according to its views.'

'Heaven desires that all men should love each other, because Heaven loves all men.'

'The ultimate right is not the will of the prince or the emperor. It is the will of Heaven.'¹

Moh Ti believed that much of the evil of his time was due to the substitution of philosophies for religion. In particular he objected to the fatalistic attitude of the princes. 'The fatalists say that happiness is not deserved, misfortune cannot be avoided, to treat others well will bring one no gain, to ill-treat others is not injurious. This perverse doctrine pleases the princes.' 'Fatalism is the doctrine of tyrannical superiors or hopeless inferiors. Every man who hates injustice and inhumanity should oppose it.'²

Especially did Moh Ti protest against the tendencies which he found in the Confucianism of his time. Mainly atheistic, at best agnostic (Confucius himself had been an agnostic), Confucianism sought to satisfy the religious cravings of the people by elaborate rites, rules of conduct governing every minute phase of life, and empty ceremonial. The emptiness of the recognized religion was particularly seen in the funeral rites. Costly and elaborate though they were, often bringing rich families to the verge of ruin, they brought no consolation to the bereaved, and offered no hope. Moh Ti was so indignant against the ostentation of elaborate funerals that he even went so far as to condemn music, and one of the taunts

¹ *Moh Tzu*. Ch. 'Will of Heaven.'

² *Op. cit.* Ch. 'Against Fatalism.'

levelled later against his religion was that he himself was buried in plain wooden boards. He pleaded for frugality, and simplicity in all the affairs of life, seeing the ruin of his country in the cupidity of the princes and their desire for rich and rare possessions.

Moh Ti's remedy for the ills and disorders of his time was Love towards All. It is in the statement of this doctrine that he reaches his greatest heights, and it is just at this point that his compatriots have been unable to follow him, and have criticized him most vehemently. They saw in his doctrine of universal love the weakening of those ties of family upon which the social and political system of the Chinese has been largely built. It is doubtful if Moh Ti had any desire to strike at the distinctiveness of family affection, but his mind was so horrified by the callous selfishness which he saw everywhere, that he saw only one remedy. Love alone, active, and practised without discrimination, had power to save the people from selfishness. In his chapter on Universal Love he says: 'To remedy the sad state of the empire it is necessary to follow the example of good doctors and go to the root of the evil. The root of the present evils is that men no longer love one another. Each seeks his own interest alone, his own interest before all others. . . . Yes, all evil comes from exclusive love of self, from egoism. All good would come both to individuals and the State from love for all, from reciprocal respect for the claims and rights of each. Consider the affairs of others as if they were your own, kindly help others to gain benefits, and the world would be transformed at a stroke. . . . Cease from being egoists. Become altruists. Yield your individual property for the public good, and everything will take a different aspect.'¹

Moh Ti was a utilitarian. It was because he sought a practical remedy for the vicious state of public and private life that he founded his religion, and preached love and righteousness. In the same way he sought a criterion by

¹ *Op. cit.* Ch. 'Universal Love.'

which to test the validity of beliefs, theories, institutions and policies. He found such a criterion in their practical value and results. 'Any principle which can elevate conduct should be perpetuated. That which cannot elevate conduct should not be perpetuated. To perpetuate anything which cannot elevate conduct is nothing but waste of speech.'¹ Whilst insisting on practical consequences as the criterion of values in ideas and beliefs, Moh Ti did not forget the importance of the motives of action. The ultimate aim a man has must be taken into account when one considers the worth of that for which he pleads. He produced the first dialectical treatise in China, and worked out a system of logic because he saw the need for clear thinking and sound reasoning. Vicious princes were being further corrupted by the specious reasoning of astute politicians, who by their sophistries sought to entangle them in criminal undertakings. 'One no longer sees,' he says, 'anything but aggressions, and invasions, trampled crops, felled trees, slain animals, razed walls, burnt temples, men massacred or reduced to slavery, widowed women and orphaned children. Can it be that men's moral sense is perverted as much as that? The robbers of kingdoms are to be congratulated. Then why should one punish the stealers of pears, peaches and water-melons?''² Moh Ti was a pioneer in the art of logical thinking and discussion. 'The end of discussion should be to distinguish the yes and the no, the true and the false, with a view to produce order and avoid disorder.'

That something stronger than argument was necessary to save the country from destruction was seen by Moh Ti. Though he discussed with the philosophers, preached to the princes, and taught his own small circle of disciples, he knew that deeds mattered more than words, that example counted for more than precept. Though an ardent pacifist, he condemned only the wars of aggression. Possessed of considerable engineering skill, his active mind invented

¹*Op. cit.* Ch. xxxix. p. 5.

²*Op. cit.* Ch. 'Will of Heaven.'

instruments useful in the arts of defensive warfare. On more than one occasion it is recorded that he successfully intervened in the cause of peace, and he is said to have organized a band of valiant followers whose task was to go to the rescue of the distressed. He believed in personal example and so lived frugally. As an ascetic he believed in hard work and self denial, but he taught that asceticism was to be practised within society and for the benefit of society.

Hu Shih says that Moh Ti was the only Chinese who founded a religion, the only religion in China called after the name of its founder. This religion was one of great vitality for about two centuries, and had a wide following, so wide that it threatened to rival Confucianism. From 430-230 B.C. Mohism spread and grew. After the death of the founder it divided into three schools called Hsiang Li, Hsiang Fu and Teng Lin. A religious organization seems to have developed, and implicit obedience was rendered to the Elder Master, appointed by a sort of apostolic succession by his predecessor before the latter's death.

With the rise of Ch'in Shih Huang, who called himself the first emperor, and is known as the builder of the great wall, Mohism was subjected to violent persecution. Its books were publicly burned and the religion proscribed. Its doctrine of universal love, its influence in levelling the classes, and its anti-militarism were too far in advance of that rude and warlike age. Confucianism, its greatest rival, alike suffered persecution, but with the fall of the short-lived Ch'in Dynasty and the rise of Han, Confucianism once more gained imperial patronage, whilst Mohism continued to be persecuted and condemned as heretical. And so an indigenous religion, which contained so many elements of truth and greatness, perished, so that for nearly two thousand years its very name was scarcely known.

But the witness of ancient times joins with the testimony of our own day in acclaiming Moh Ti as one of China's great men. Even his enemies could not but admire him. Mencius,

his bitter opponent, says of him: 'The philosopher Moh loved all equally. If by rubbing smooth his whole body from head to foot, he could have benefited mankind, he would have done so.'¹ Chuang Tzu, the great Taoist mystic and philosopher, said: 'The life of the Mohists is too toilsome and their death ritual is too simple. Their way is too primitive and it makes men sad and sorrowful. It is difficult to practise. It is against human nature and men cannot stand it. Though Moh Ti himself could bear it, how about the world? But Moh Ti was certainly a glory (Lit. beauty) to the world. What he could not attain he would never cease to seek, even though he be in privation and destitution. Ah! what a genius he was!'² Hu Shih's estimate is that he was perhaps one of the greatest souls China has ever produced. Weiger says that 'his moral eminence drew cries of admiration from his most rabid opponents' and he calls him, 'a man of open mind and noble heart.'³ Williamson in summing up Moh Ti's qualities says: 'Moh Ti was a stoic without the stoic fatalism: a Spartan with pacific convictions: a utilitarian with religious mentality: a Socialist believing in an autocracy of Virtue.'⁴

Every land has had its prophetic souls, who by word and deed have stood against the tide of corruption and evil. Let us hope that in China to-day, the devoted study of modern scholars will lead to an ever deeper appreciation of the things for which Moh Ti stood: and lead his countrymen to that greatest Lover of Men, of whom Moh Ti could rightly be called the Chinese forerunner.

D. HOWARD SMITH.

¹ *Mencius*. Book VII. Pt. 1, p. 26.

² *Chuang Tzu*. Epilogue.

³ Dr. Weiger. *China Throughout the Ages*, p. 50.

⁴ Williamson. *Moh Ti, A Chinese Heretic*, p. 38.

THE LAWS OF NATURE

THERE seems to be much confusion in the minds of many people, and even in the minds of some responsible writers, when they are thinking of the laws of Nature, especially in relation to religious faith. That is true alike of nearly all those who attack religion from the angle of physical science, and of many who seek to defend religion from such attacks.

I want to suggest that the confusion is due to some sheer fallacies, which really ought to be quite obvious to any one who thinks carefully, and that these fallacies originate from the use of the word 'law' in a quite indefensible sense. Again and again we meet the suggestion, more or less explicit, that events are explained, and even that they are caused, by natural laws. The laws of Nature are conceived as if, in their totality, they constitute a causative system which is absolutely rigid and absolutely automatic, so that any direction by God (and the strict logic of it would also involve any direction by man) is either inconceivable, or must be regarded somehow as an external interference with the mechanism, of a very improbable kind.

Now the fact is, of course, that the conception of law originated in human life, and in respect of human conduct, and the word 'law' has been most unhappily transferred to the realm of natural events, where it has carried with it all sorts of illegitimate associations of an anthropomorphic kind. A law in human life means, first of all, a command, and a command which is imposed by some personal authority upon persons. It means also that there is in the command some moral sanction and some moral appeal which makes the command more or less a matter of right and wrong. It means again that behind the command there is some personal authority which can enforce the command, and make men obey it under penalties. Finally, in consequence

of all this it comes to represent a normal standard of human conduct.

There are thus at least four distinct elements in the conception of law as we use it in reference to human conduct. It is (a) a personal command, which has (b) a moral quality in it, and (c) an effective authority behind it, in consequence of which, as generally obeyed, it becomes (d) a standard of behaviour. Then we take this word 'law,' and apply it to the constitution of the physical world, where (a) it is not a personal command, nor a command at all, and (b) it has not any moral quality, and (c) it has not an effective authority behind it—unless we bring in a belief in God, and so pass from science to theology. All that is left of the conception with which we began is the notion of regular behaviour, and that is all that 'a law of Nature' can possibly mean, but very often men first of all leave out of consideration the question of origin altogether, and then, without realizing what they are doing, bring in the connotation of authority and enforcement, and proceed to argue as if, when you speak of the law of gravitation, it means that this law *orders* things to fall to the earth and *makes* them fall to the earth. It does not, of course; it merely states the fact that under certain conditions they *do* fall to the earth. If you want to explain why they do this you must begin to speak not of laws but of causes, and then you have deserted science for philosophy. Now nearly all the difficulties that beset men's minds about the supernatural, about miracles, and providence, and prayer, arise from this quite illegitimate and indefensible sense of 'law' in a phrase like 'the laws of Nature,' which ought to mean merely the regular sequences of physical events, but into which there has been imported an anthropomorphic connotation which is here quite imaginative. The great scientists recognize this, but the confusion persists in the popular mind, and even in the minds of many religious thinkers, who ought to know better. It is perfectly

obvious, when you think it out, that a law of Nature is merely a statement as to the normal behaviour of things in particular conditions; no more and no less. It does not ordain that things should happen thus; it does not compel things to happen thus; it simply states the fact that normally things do happen thus. It is a statement of uniformity, within definite limits, based upon observation, and expressed in metrical terms. As to why things behave in that regular way, or what makes things behave in that regular way, a natural law cannot tell you anything at all.

A natural law, then, is merely a statement as to the regular behaviour of things under certain conditions. We find that by careful observation of facts we can deduce these regular codes of behaviour, as to everything in the physical world, at any rate. All our modern knowledge, in the physical sciences and in other realms as well, is due primarily to that. Man has discovered in the modern period (or rather he has realized it to the full extent, for common sense has always taken it more or less for granted as a matter of practice) that it is a regular universe, where everything acts according to laws which can be depended upon, because in the abstract they are rigid and universal; that is, it is inconceivable that they are ever absolutely infringed or that they ever become absolutely invalid anywhere in the universe. But that is a deduction from experience—a deduction which is the work of the human mind, and it ought never to be forgotten that the character of rigidity and universality which is attributed to physical laws is a pure abstraction in the mind. It simply does not exist in external fact. No physical law is really rigid or really universal in its actual operation, as a moment's thought is enough to show. If it were, that would mean in the case of the law of gravitation, for example, that every single thing in the world, at every single moment of time, is actually falling, with mathematical precision, toward the centre of the earth, which is certainly not the fact. The

rigidity and the universality of the law are ideal, and not actual; in the mind, and not in reality. That is to say, if you think of the law of gravitation as entirely isolated from every other law of the universe (which it never is in actuality) it means that theoretically a thing will fall in a straight line toward the centre of the earth, i.e. *it will do so as long as nothing else intervenes to hinder it*. And so with every other physical law. It is an abstract statement as to the behaviour of matter in one particular respect, when mentally isolated from every other fact. It defines what will happen, and happen necessarily and universally, as a matter of thought, in a purely ideal state of affairs, when everything except this particular law has been thought away. If nothing else is considered in the mind but the weight of an object and the attraction of the earth then it is universally and necessarily true, as an abstract principle, that the object will fall exactly toward the exact centre of the earth. But in practice this does not always happen, and one might say that strictly speaking it never happens at all, for it never happens with the absolute precision that the law prescribes, because there are other conditions and factors always present. Many things are not actually falling toward the earth now, because other laws and forces are in action preventing their fall, and of the things that do actually fall probably not one ever fell in an absolutely straight line toward the absolute centre of the earth, because there would be in every case, since the world began, some tremor of the earth, or some movement of the air, or some attraction by another object, or some other disturbing factor, that would create some minute deviation, and result in the fall not being absolutely straight. As an abstract principle the law of gravitation is unchallengeable, but in the actual life of the universe it never acts alone, and therefore never acts undisturbed, and therefore never acts either with absolute rigidity or with absolute universality.

Both these points are extremely important. A natural

law does not in reality act with absolute precision, since it is never absolutely isolated in its action, and therefore in actuality it is not, strictly speaking, rigid; and a natural law does not in reality act at every point and at every moment, since it is frequently impeded by the action of other laws, and therefore in actuality it is not, strictly speaking, universal. The rigidity and universality are theoretical.

These considerations may be illustrated by the degree in which we are able to predict events in the physical world. It is because of the theoretical regularity and the theoretical universality of natural laws that we can predict physical events at all. It is because the regularity and the universality are only theoretical, and not actual, that we can only predict any physical event approximately, with less than absolute precision, and that we cannot predict some physical events at all. So a chemist can predict the behaviour of several chemical substances when brought into contact with each other, if he already knows the properties and quantities of the substances, and if they are isolated from all other substances, in an experiment. He may be able to predict with what is relatively a minute accuracy, but obviously it is not absolute accuracy, for we know that if his instruments were more delicate, and his measurements more exact, he could predict with still more accuracy. He cannot predict at all the behaviour of an indefinite number of substances in conjunction outside the laboratory, for the simple reason that there would not then be that isolation from disturbing factors which is vital to a chemical test. A known quality of one substance might be changed or counteracted by an unknown quality of another substance. It is only by limiting the number of substances, and excluding interference by other substances, that he can predict their behaviour at all. In other words, physical results can only be forecast with imperfect precision, and on a limited scale, because the regularity and the universality of physical laws are not actual but ideal; in action the laws are not

perfectly regular and in action they are not absolutely universal, because at every point their regular operation is affected, and their universal operation is limited, by the existence of other laws. Hence we cannot predict on the universal scale of events, because there the laws complicate each other still more, and only an infinite intelligence could predict what will happen in that widest range of all.

There is, as a matter of fact, an incalculable variety of ways in which things actually happen in the universe, but we can ignore the actual variousness and state that such and such a thing will happen in a perfectly regular way—if none of the other innumerable and incalculable possibilities happen to prevent it. But that *if* is always implicit in any statement as to the rigid and universal character of any natural law, and here, as elsewhere, there is much virtue in an *if*. Since the clock on the mantelpiece of my study is constructed in accordance with physical laws which are ideally regular and ideally universal, and since it is now a quarter to twelve, I can be quite sure that in fifteen minutes the clock will strike twelve—if in the interval I do not take it into my head to stop the clock; *if* the mainspring does not break, or any other part of the mechanism fail; *if* the maid in dusting the clock does not let it fall; *if* the house and everything in it are not thrown down and destroyed by an earthquake; *if*—a thousand other contingencies do not happen in the meantime.

By ignoring all these real contingencies I can make the definite statement that the clock will strike twelve, *but only by ignoring these contingencies*. And so it is throughout the physical universe. By ignoring all the other factors, I can make a theoretical statement of a definite character as to what will happen in given physical conditions, and that statement is called a law of Nature. But it is only a fixed and universal law in the sense that it is fixedly and universally true in these conditions, when all other conditions are ignored. It can be stated, in the form of a mental concept,

as a principle of natural behaviour that is ideally inflexible in its operation and ideally universal in its range, and we find it extraordinarily useful, both in theory and in practice, but the inflexibility and universality only exist in a mental construction, and are only gained by eliminating the actual irregularity and the actual limitation that are found in the world of real events. A natural law is really like an average. If you state that as a matter of averages Englishmen marry women 2.05 years younger than themselves that does not mean that every Englishman does so as a matter of fact, but it reduces to a mean the almost innumerable differences of age that actually exist.

So an ideal regularity in one aspect of things, and even an actual regularity (if such existed) can co-exist with an immense variety in the whole of things. A mosaic in an old church in Venice may consist entirely of minute squares of different colours. No one would be foolish enough to argue that only one picture could possibly be constructed out of these, because each of the *tesserae* is fixed in shape and fixed in colour. Yet that is precisely parallel to what is done by all those who hold a doctrine of mechanistic determinism, and by all those who are subconsciously influenced by such a doctrine. The implicit argument is always that because the universe is governed by fixed laws things must happen in a fixed way, and could not possibly happen otherwise, and therefore prayer and providence and miracle are ruled out. Now going back to the illustration of the mosaic, it is obvious that with a very large number of pieces, though the form and the colour of each one is unchanged and unchangeable, the artist may produce an immense variety of designs, as the result of different arrangements of the pieces. So out of the varied groupings of rigid laws an infinite variety of actual results may come, and indeed does come, from moment to moment, in the physical world.

We do not need to go beyond our own experience either to illustrate that or to prove it. All human activity means

that we use regular laws and forces, none of which we can really change or cancel, to bring about the most varied and the most contradictory results. I can let a ball fall to the ground, or I can throw it into the air. I can keep it in a fixed position, or I can keep it in constant motion, as long as my muscular energy holds out. I can place it where it will float on the water, or where it will burn on the fire. I have not infringed any physical laws in doing these contradictory actions; I have merely rearranged the operation of various physical laws, setting them in motion so that they counterbalance one another in this way and in that.

So it is, and so it must necessarily be, in the whole life of the universe. The laws of Nature are constantly rearranged into new combinations from moment to moment. Now this law is in action, now it is momentarily suspended by another law, now both are in action together, now both are momentarily suspended by the action of another group of laws, and so on. The actual pattern of arrangement cannot have been exactly the same as a matter of fact, at any two moments in the history of the universe. It is perpetually changing, and consequently a universe ruled by ideally rigid laws is not a rigid universe at all, but is almost immeasurably elastic in its real happenings.

The question that remains behind is as to what determines the complex arrangement and the involved interaction of natural laws in the universe in their intricate and constantly changing pattern. What is it that directs and controls all the combinations of laws in the universe? There is no real answer to that question except by way of a belief in God. That is certainly not too much to say, if you consider the possible answers to the problem. You cannot say the answer is chance, for chance in that connexion can only mean the entire absence of direction and control. When we ordinarily speak of chance we only mean that the thing happens in such a way that we cannot trace the action of the laws

that govern it, though we are sure that there must be regular laws that do govern it. If we throw dice and say that a particular number 'chances' to come uppermost, all that we mean is that we cannot forecast that particular event. But we know that if we could calculate precisely all the forces involved in the throw we *could* prophesy the result. That is all that chance can possibly mean, and to speak of chance in relation to the whole universe is absolutely meaningless, because when the term is used in that reference it does not mean to any one who uses it merely that the entire direction of the regular forces in the universe is incalculable to us: it is intended to mean that there is no direction or regularity anywhere, and that, of course, is the utter contradiction of the very notion of law which is assumed throughout.

The old-fashioned materialist said that the arrangement of laws at this moment is determined by the arrangement that existed a moment ago, and that by the arrangement that existed the moment before that, and so backwards to the beginning. But that is literally inconceivable if you think it out. The materialist rules out intelligence and direction at the beginning, and then says in effect that all that happens is determined by the nature of primal matter at the beginning of the universe. That means (if indeed it means anything) that all the infinitely complex interactions of all the laws of the universe for millions of years past were ordered from a beginning when there was no order, and no source from which order could come—that a causeless disorder contained within itself all the causes and all the order that eventually emerged.

The only rational answer is that all the order of the universe is from a Universal Mind which designed it before the beginning, and a Universal Will which directs and effectuates all things continually. Now if that belief in God is admitted there cannot be any real difficulty involved in the existence of the laws of Nature, with regard to the

religious experience of the believer where it connects with natural events, for if all the limitless interactions of natural laws and natural forces are ordered by God then He can direct the events of my life, and He can answer my prayer, if He will, and He can use unknown laws and forces in the universe (for even the most conceited scientist will not argue that we as yet know all the laws and forces that exist in the universe) to bring about events which are to us strange and supernatural. There are difficulties with regard to prayer and providence, but they do not arise from the existence of natural laws. They really belong to the moral world, and not to the physical world. There is, for example, one very grave qualification to be made when we speak of the will of God ordering all things in the world. It is the existence of evil, which obviously means that the purpose of God is often thwarted. We must reverently remember, too, that the will of God is inscrutable, and that we cannot hope to understand as yet His every action in the world and in our life. But there is not, and there cannot possibly be, if we think it out, anything in the conception of natural law which in the least forbids us to believe in the strangest details of providential guidance, or in the real effectiveness of prayer, or even in the fact of miracle, if we rightly understand miracle, in Augustine's phrase, as *non contra naturam, sed contra quam est nota natura*—an event which is not a sheer contradiction of the laws of the universe (an impossible conception from every point of view) but an event which is caused by the operation of laws and forces in the universe which are at present beyond our knowledge and beyond our control, though they must be within the knowledge and control of God.

HENRY BETT.

THE PRAGMATIC NOTE IN THE GOSPELS

THE purpose of this paper is to state a certain emphasis in the Gospels and to suggest its significance and value. We name it 'pragmatic' because the term has come to stand for a more or less clearly defined point of view. In connexion with the Gospels, we use the word not in its narrow technical sense but as a convenient general term to signify the practical interests and results of a particular idea or belief. As its Greek origin suggests, the 'pragmatic' is that which relates to act or deed.

It is necessary, however, to glance at the term in its quasi-philosophical usage. The pragmatic idea was first voiced in 1878 by C. S. Peirce, an American thinker. It was sponsored by J. Dewey, F. C. S. Schiller, A. Sidgwick, and others, but owes its elaboration and popularization to William James. Pragmatism is the doctrine that truth is that which has working-value. Meaning depends on application. The pragmatist asks of a conception, 'What is it *known as?*' In James's words: 'What is its cash-value in terms of particular experience?' The emphasis lies, it is to be observed, on the concrete consequences of a notion. First principles as such recede from view in favour of practical results in which alone their meaning lies. Nothing can be true for men which has no vital relation to life and makes no appreciable difference to conduct. Hence the pragmatic watchwords, 'all truths are useful,' 'genuine truth must work.' An idea must be pragmatically successful, and then valued according as it works well or ill. The pragmatic method applied to religious thought makes some sharp distinctions. For example, the metaphysical attributes of God, such as His infinity and self-sufficiency, have no real significance for man just because they make no practical connexion with his daily life. They demand no 'distinctive adaptations' of his conduct. The

essence of truth in religion, as elsewhere, is working-value. Truth is attested by its results.

It is not within our province to attempt to discuss the soundness of this view. But one or two difficulties lie on the surface. Results can hardly be the sole or complete criterion of truth. Truth is not to be confined to its expression or embodiment. Is an idea less true when naked than clothed? Have we the strict right to say that a notion has no meaning unless it is actualized in life? Is not truth still true in extra-human circles? Reality for God cannot be other than what it is for men. Moreover, 'judgement by results' does not provide a stable standard, in that individual appreciations of working-value necessarily differ. *Quot homines, tot sententiae*. A particular doctrine may appeal more forcibly to one person than another, just as its concrete effects may be more apparent in one period of history than another. Nor do we wholly escape this objection by relating working truths to other parts of our experience and by giving due heed to a consensus of community-opinion. It would seem indeed that the emphasis which pragmatism puts on the utilitarian aspect of truth is misplaced. There is point in the gibe that pragmatism is 'the business man's philosophy.' Granted that an idea which is true must subserve practical interests and be verifiable by results, there emerges a further question: What kind of results? The qualitative test is crucial.

These reflections notwithstanding, the pragmatic test is valid as far as it goes. That which is really true must be seen to be true. 'What is it known as?' is a reasonable demand to make of any claim upon our belief. Our aim is to show (1) that the pragmatic emphasis is not unfamiliar in the New Testament (we confine observation here to the Gospels), and (2) that the Christian pragmatic point of view is akin to that of the modern mind and is therefore relevant to the present religious situation.

Whilst it is Western thinking that has named and developed the pragmatic principle, the thing itself is not confined to

either age or place. It may be traced throughout the history of thought. It was implicit, for instance, in the method of Socratic dialogue. Turning then to the New Testament we find that Mark, our earliest Gospel, is pragmatic in tone and outlook, a not unfitting feature if it was intended primarily for Roman readers. The pragmatic emphasis appears in Mark's picture of Jesus. The author of this vivid and realistic Gospel delights in detailing stories which illustrate the power of Jesus as the Son of God. Here we see not only Jesus at work (Mark records eighteen miracles), but also the impression that His deeds made on the people. They were constantly moved to wonder and amazement (v. 20), so that they 'glorified God' (ii. 12). And Jesus Himself, so Mark tacitly suggests, may be judged at least in part by the effects He produces. His Messiahship, already announced at His baptism, is openly attested by His deeds, despite the reserve practised by Jesus in the early stages of His public ministry. His visible energy and power serve to ratify His claims.¹ This pragmatic note sounds even in the unauthentic ending of the Second Gospel: 'And they went forth, and preached everywhere, the Lord working with them, *and confirming the word by the signs that followed*' (xvi. 20).

In Matthew we hear the pragmatic note in relation to the truth of Christ's claims and the representation of Christian character and life. 'Art thou he that cometh, or look we for another?' To the Baptist's unsettled mind Jesus addresses no argument. He points to results: 'Tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them' (xi. 2-5). It is the more probable interpretation of both the Matthaean and Lucan accounts that the appeal lay to the physical miracles. The hour had not yet come for Jesus openly to declare His Messiahship. Mean-

¹ The distribution of the miracles in Mark's Gospel is significant. The great majority occur before the confession at Caesarea Philippi.

while let John ponder His works, their character and significance. The figures under which Christian witness is portrayed are suggestive. 'Ye are the salt of the earth,' and salt is tested by its savour (v. 13). 'Ye are the light of the world,' and the function of light is to shine (v. 14). The Christian life must be fruitful (a very common figure), and the fruit is the test of its genuine character. 'By their fruits ye shall know them' (vii. 16) is a principle applicable to the good and the corrupt tree alike (cf. also xii. 33). Conversely fruitlessness falls under condemnation (iii. 10). Witness the Parable of the Sower (xiii. 3 ff.) and the incident of the barren fig tree (xxi. 18 ff.). The utilitarian note is struck in the Parable of the Talents, where stress is laid upon the use to which the talents are put (xxv. 14 ff.). So is it with 'Stern Duty.' Profession without practice is vain. The will of God is to be *done* (vii. 21 ff.). Here too the qualitative test is enforced. The fruits must be of the right kind. What is to be done is *the will of God*. So also true sonship is proved in the test of deeds (xxi. 28-32). Finally our credentials in the Day of Judgement are to be of the pragmatic order (xxv. 31 ff.).

To much in common with Matthew the Third Evangelist adds some points of a like character. In particular Luke has the same antithesis between hearing and doing (vi. 46 ff.), the implication being that it is the doing that matters supremely (cf. James i. 22). The Parable of the Good Samaritan is much to the point. Neighbourliness is attested by neighbourly actions.

The pragmatic character of the Fourth Gospel is clearly marked. Such watchwords as life, light, truth are no mere abstract principles. Life, but it is manifested ('in him was life'); light, but it is displayed ('the light shineth in the darkness'); truth, but it is truth incarnated ('I am the truth'). Everywhere in the Fourth Gospel the Word becomes flesh, and men behold His glory. Religious truth is embodied in character and action. In whatever degree the sayings

of Jesus may have been recast in the interpretation of the Evangelist the teaching is in accord: 'The very works that I do bear witness of me' (v. 36. Cf. x. 25). The term¹ which the Fourth Gospel always employs to denote the miracles of Jesus is significant. They are 'signs,' exhibitions of power which inspire belief in divine claims. Here two points of contrast with the Synoptic miracles may be noted. In the Fourth Gospel the compassionate motive of miracle is secondary, and Jesus does not so expressly deplore 'seeking after a sign,' except in John iv. 48, a passage which plainly implies a higher kind of faith than that called forth by 'signs and wonders' (cf. xx. 29). At any rate the effect of the Johannine miracles is patent. 'This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him' (ii. 11). The 'signs,' therefore, attest Christ, and not only so, they point through Christ to God. They indicate the creative power of God in which Christ shares (x. 37 f.). So that 'he that hath seen me hath seen the Father.' Jesus has for men, as Ritschl said, the value of God. And that value is seen, at least in part, in the deeds that Jesus wrought (cf. xiv. 11).² So far Ritschl is among the pragmatic prophets.

There is one Johannine phrase which crystallizes the pragmatic principle. 'He that *doeth the truth* cometh to the light . . . in God' (iii. 21). See also 1 John i. 6. The expression may be a reminiscence of a LXX phrase (Tobit iv. 6; xiii. 6), but, as we should expect, it is invested with heightened meaning. It stresses belief that finds vent in conduct. To 'do the truth' is to order life in the light of creed.³ The end of belief in Christ is 'life in his name' (xx. 31).

¹ σημεῖα καὶ τέρατα only in John iv. 48. Elsewhere σημεῖα, never δυνάμεις. The term 'works' (ἔργα), it would seem, is wider than 'sign' or 'miracle.'

² Jesus Himself was not indifferent to their evidential value. Cf. John x. 32; xv. 24.

³ Cf. the Pauline contrast of 'the truth' with 'unrighteousness' in 2 Thess. ii. 12; 1 Cor. xiii. 6.

Hence the eulogy of *action*. To the Matthaean and Lucan Beatitudes, consisting in the possession of moral qualities, the Fourth Gospel adds one that centres in deeds: 'If ye know these things, blessed are ye if ye do them.' The friendship of Christ is conditioned by active response to His commands (xv. 14). Moreover, the pragmatic implication is there. Truth is made luminous in and by a life of moral obedience. 'If any man willet to do his will, he shall know of the teaching' (vii. 17).

The Christian movement in its early stages seems to have followed the pragmatic line. The immediate expression of Christianity lay in action rather than thought. So the Book of Acts is plainly pragmatic. Its keynote is 'all that Jesus began both *to do* and *to teach*.' It shows us the Gospel in action, expanding from its original centre until it reaches the heart of the Roman Empire. Here too we may see the necessity of the Church. Whether or no Jesus provided for the founding and organization of the Church as we know it, a Body became a necessity. A great idea must clothe itself in an order visible and actual. Conversely the order attests the reality of the idea. The Church in the broadest sense of the term is set for the demonstration of the truth, 'even as truth is in Jesus.' If unhappily, as Edward Caird said, 'the idea creates the organization; the organization destroys the idea,' the necessity and intention of the embodiment remain.

But what of the present and the future? It has been said that if religion is to prevail it must pay the highest ethical dividends. It is clear that men increasingly demand of religion that it shall authenticate itself by results. The modern Western mind is of a pragmatic cast. It is 'uncomfortable away from facts.' In particular the 'characteristic English' way of approaching an idea or belief is to mark its practical value. The interpreter of Christ in any age cannot afford to ignore the mental habit of his generation. How then may we commend the Gospel in face of the pragmatic demand?

We would stress three things. Christianity is of a severely practical character. Is Christianity an ideal, beautiful indeed, but impracticable in a workaday world? The question is vital and urgent. The opinion that the Gospel, especially its ethical requirements, will not work in our rough-and-tumble world is not to-day so unblushingly averred as formerly. But it is by no means silent. Even men of exemplary Christian character may hold strange reservations in applying the teaching of the Gospel to the conditions of modern life. In contrast the New Testament stresses the bearing of the truth on life, conduct, duty. Christianity itself is a fact and deed of God. In Christ God's word and work are one.¹ The historical character of the Christian Faith is fundamental. What is divine truth known as? Christianity in history is the answer. It is an act of God in Christ and in servants of Christ throughout the centuries. It is to be known by its fruits.

Further, there is always need to co-ordinate belief and practice. There is a sense in which a man's belief will inevitably reveal itself in his life. A false view of God and the world ultimately 'maketh a lie.' But far more than a new orientation is implied in 'doing the truth.' It means obedience to the imperatives involved, in a word, self-surrender to the truth. It determines deed as well as word. That is a fine saying: 'When our Lord speaks, it is at once word and work.'² We touch here a radical defect. 'Why call ye me Lord, Lord, and do not the things which I say?' When some discrepancy between a man's avowed belief and his practice is apparent, we do well to hold harsh judgement in check. It is not always that men are consciously disobedient to truth. Sometimes, indeed, it would seem that they try to persuade themselves that conviction and creed cannot wholly harmonize in the present world-order. More

¹ Cf. 2 Enoch xxxiii. 4 A: 'My wisdom and my word are reality' (B has: 'My word is deed'), and 1 Enoch xiv. 22 (Greek): *πᾶς λόγος αὐτοῦ ἔργον*.

² *Life of St. Teresa of Jesus*, p. 215.

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frequently the discord arises from failure to co-ordinate belief and life. 'Anyone whose life is true comes out into the light, to make it plain that his actions have been divinely prompted' (Moffatt).

From such fidelity to the truth there follow certain marked results. It leads to the greater power of the truth in a man's life. The circle of certainty is small. But the vital thing is not how much a man knows, but how far he acts in accordance with his knowledge. Ignorance is bad, but disloyalty is worse. The power of truth is made more fully our own as we obey its behests. 'Preach faith till you have it,' said Peter Böhler to John Wesley. In the things of the spirit power comes by proof and test. Further, to 'do the truth' is to attain to a fuller knowledge of the truth. It is learned by living. Let a man walk by such light as he may have, and the light grows at every step. It is self-committal to the truth we see that leads to the truth from which our eyes are holden. Eucken declared in his theory of Activism that men reach knowledge of truth not by passive contemplation but by active service, a philosophical counterpart of some elements in the teaching of Jesus.

Finally, how effective and impressive is collective witness to the truth. Christians need to learn more and more to do things together. In how many departments of modern life could co-operative Christian work prevail. The causes of international peace, the reunion of the Churches, social amendment cry aloud for Christian action. Theological differences inevitably remain. But there is enough conviction common to Christendom on the mind of Christ to turn 'the world upside down.' What is needed is united effort to make that conviction operative, and this in turn waits on that deeper spiritual communion which is the motive power of all high endeavour in Christ's name.

A Faith which enables men to overcome the evil and establish the good verifies itself. Its works attest that it is of God.

HENRY G. MEECHAM.

PASSION MUSIC

THE phrase 'Passion Music' nowadays inevitably suggests to us the name of John Sebastian Bach, and almost in the same moment the Gospels of John and Matthew. But originally it did not refer to those two supreme and specific works of art, but to a type or art-form of which Bach's two settings, the Johannes Passion and the Mattheus Passion, were only individual examples—which, as far as we know, did not in their way overtop all others in fame.

Not more than any other artistic form did this type spring suddenly into existence. It was no foam-born Venus, but the development of a form of devotional art that goes back to times unknown. This form grew, by stages that we can trace, and largely as the result of the Reformation, into a definite expression of Protestant and Teutonic piety. Both adjectives are essential to its understanding.

At a very early period of the Christian Church it became the custom during Holy Week to present the story of the Passion by readings from Scripture. This was done with some system of intonation derived from the Jewish method of reciting the Law, which soon became stabilized into Plain-song. Very soon too the story became dramatized, or at least was dramatically expressed. The narrative portion was presented by one person. Others took the words of individual actors in the great drama, Peter or Caiaphas or Pilate or any other. The utterances of groups were rendered by a choir, which came to be known, since these groups were mostly the crowds, by the Latin name of 'Turba.' In course of time the plan became stereotyped, and this method persisted for centuries.

In due course came the Reformation, which effected vast changes not only in religion and politics but also in art, and, with which we are more particularly concerned, in music. The idea of the narration of the sacred story was far too

valuable to be dropped. But certain changes took place almost at once, and as time went on others followed them. Although Passion Music is essentially Teutonic in outlook, it is remarkable that the earliest setting was that of an Englishman, Richard Davy, organist of Magdalen College, Oxford, from 1490 to 1492. Among his works was a 'Passio Domini' in four parts, no longer extant. Obviously this was pre-Reformation. It would be interesting to know whether it had any influence on German music. But it may well be that the only thing in common was the name. And that after all is a fairly obvious one for such a subject.

Be that as it may, the Reformation in Germany had not proceeded very far before the need for Passion Music, in more or less its modern connotation, was felt. In 1530 Johann Walther, at the request of his friend Luther, produced settings according to the words of Matthew and John, and many others followed him. One of the earliest features of the Reformation was, of course, the use of the vernacular in place of Latin. This in itself involved vast changes musically. For centuries composers had been accustomed either to use the traditional plain-song, to adopt it as a *canto fermo* round which they wove their own parts, or, as time went on, to write their own music, all to Latin words—the only words that conscious art, as distinguished from folk-song, knew. But now in Protestant countries they were called on to use a language that was indeed their own mother-tongue, yet, musically was foreign. Evidently the old style of music would not always be suitable. Not only were the verbal sounds and syllables different, but every language has its own background of culture, its own ways of thought below. These sooner or later are bound to exert their influence. It is therefore not surprising that the form used in Passion Music soon became freer and more extended.

Important historically are the 'Passions' of Heinrich Schutz. He was born in 1585, exactly a hundred years before Bach. He broke away from traditional forms by introducing

recitative and five-part choruses. He wrote settings to words from all the Gospels, and each setting began and ended with an unaccompanied chorus singing words that were explanatory of the story or commented upon it. Here we see the beginning of the specifically Teutonic character of Passion Music, namely, the insertion into the actual Gospel narratives of reflection on it by the worshipper. Here in small space we see the difference between the Roman Catholic and the Protestant genius. The one contemplated a deed done once for the whole world, the *opus operatum* which needed only to be proclaimed. To the other the story was present and personal, it called for devout meditation and must be applied to the soul of the individual.

Along these lines Passion Music developed. Other influences, primarily not theological but artistic, also affected it. But they were used to emphasize the devotional, meditative aspect. The chief of these was the *aria*, which was introduced soon after the time of Schutz. The form is Italian but the substance is Protestant, for the *aria* carried a step further forward the idea of meditation, and at suitable point pressed home the personal application of the narrative.

A very little later another need was felt and supplied. Contemplation of the Passion was an act of worship, performed not only for but by the congregation. Hence they must not be content to be mere listeners, however reverent, but must take their own part. This they were enabled to do by the use of that essentially Protestant and German product, the Chorale. This was a hymn melody well known to the congregation. Some of these melodies had a secular origin, but were early taken over by the Reformers for Church use. Others were specially composed for the Reformed services. But very soon all distinction of origin was lost, and both alike became an integral part of Reformed worship, as they are still. It seems strange now to think that the most famous of all, the 'Passion Chorale,' was originally published (in 1601) as a love song, as was its scarcely less

famous fellow, 'Innsbruck.' These two more than all others are used in the Passions, and to us bring thoughts only of profoundest reverence.

Here then is the complete scheme, as we find it used by Bach. The narrative remains, but instead of being rendered in Latin through the medium of Plain-song it comes through the vulgar tongue in recitative. The Turba remains, although the name is not used. It is one of the functions of the choir, which often renders the cries of the multitude, or the questions of the disciples. But the choir has now another function also, that of reflection on the meaning of the story or of the expression of grief or desire for action by the auditors. In this respect it is analogous to the Chorus of Greek Tragedy. Interspersed between portions of the narrative are meditative solo *arias*, driving home the devotional or theological implications of the drama. At other points, still more personal and poignant, the chorale, sung by choir and congregation alike, gives utterance to their penitence or adoration.

By this time Passion Music had come to be a regular feature of the Lutheran Church year, and many composers produced their versions. Handel wrote two, one as early as 1704, and another in 1716. It appears to have been a common custom for competent choirmasters to write a Passion for performance in their churches at the proper season. In 1721 one was issued by Kuhnau, who was Bach's immediate predecessor at St. Thomas's Church, Leipzig. And it was for this purpose that Bach wrote his, in that astonishing way he had of casually throwing off masterpieces as part of his daily routine—a feat which in any one else would be a contradiction in terms.

According to a catalogue published in 1754, there were five Passions written by Bach. Of these, three are extant. One, according to Luke, is in his handwriting, but on internal evidence is no longer assigned to him. As long ago as 1838 Mendelssohn, writing to the purchaser of the MS., said: 'If that is by Sebastian, may I be hanged! "Whose is it?"

you ask. How can I tell? It's not by Bach.' But there is no doubt of his authorship of the *John* and *Matthew* Passions. The former is the earlier. In April, 1723, Bach was appointed Cantor of St. Thomas's Church, and the *John* Passion was sung on the Good Friday of that year or the next. It opens according to the mode then prevalent, with a choral invocation to God, which also reflects on the story to be unfolded. The narrative is taken by the tenor soloist, and a singer is allotted for each character in the story, the words of the Saviour being given to the bass. Bach appears to be still feeling his way, and there are one or two numbers which suggest this. After the verse 'Simon Peter followed Jesus' comes an *aria* for soprano on the words 'So eager I follow and joyfully hasten.' There is a light tripping melody in semiquavers, very appropriate to the words if they can be removed from the context. The music is light and gladsome. But it expresses anything but the spirit in which Peter must have followed, not hastening eagerly and joyfully, but afar off.

The culmination of Bach's work in this field is the *Matthew* Passion, produced at Leipzig on Good Friday, 1729. It is indeed the culmination of all Passion Music, and we may say of all devotional music, for even Bach himself never wrote anything more intimate and sincere. In the general scheme it is laid out in the form which Passion Music had now assumed. The Chorus sometimes reflects on the story, and at other times functions as the Turba, and in both capacities is at times almost terrifying in its indignation or ferocity. A tenor soloist tells the narrative, or takes the part of one of the speakers, and the bass represents the Lord, or occasionally some lesser character. But when the Saviour speaks there is a notable use of the accompaniment, which then consists of long sustained chords played by the strings, giving an atmosphere of both dignity and tenderness. Solo *arias* frequently break in, as though the listener could no longer be restrained from expressing his emotion. And, most impressive of all, the congregational chorale

gives opportunity to all to show their adoration. This entrance of the chorale can be most impressive, and at one particular point seems to me to be one of the supreme moments in all music. After a brief recitative which tells of the Mockery, a scornful chorus declaims the words 'Now tell us, Thou Christ, by whom Thou art struck?' The music is clamorous, insistent, vindictive, and ends, suddenly and emphatically, on the word 'struck.' Then very softly comes the chorale 'O Lord, who dares to smite Thee?' sung to the tune 'Innsbruck.' That, once heard, can never be forgotten.

The work begins with a long chorus on a grand scale, there being two orchestras, a double choir, and in the later part a chorale taken by the trebles. First the orchestras give out a wild chromatic air, surging up and down as if in uncontrollable sorrow. The emotion is intensified as the sweeping curves move higher and higher, like an incoming tide whose waves advance and recede yet ever draw nearer. But the movement is steadied by being built over a throbbing tonic pedal, which typifies, according to one modern analyser, the weary Saviour staggering under the burden of His cross. To me the persistent note suggests rather an inexorable fate which not all the wailing of the daughters of Jerusalem can turn aside—or perhaps more truly that underneath the agitation and helplessness there is a steadfast Divine purpose. To each his own interpretation; who shall say which was Bach's? Perhaps he had no special picture in his mind, but only knew intuitively that the note was essential. Soon the choir bursts in with another surging melody, as though the human voice could be stilled no longer, 'Come, ye daughters, share my anguish.' A dramatic touch is added by a dialogue between the two choirs, the second one interjecting sharp monosyllabic questions. A little later, after the words 'A Lamb is He,' comes the chorale, 'O Lamb of God most Holy.' The Divine purpose now shines clear above, instead of being hinted at below, and we realize that we are not merely listening to a tragedy of long ago, but sharing

in something planned from the foundation of the world, yet of supreme importance to ourselves. Here already is the meditativeness so characteristic of the German Passions.

The rest of Part I deals with the events from the Anointing to the Arrest. The Saviour tells of His death, institutes the Last Supper, and at last is left alone. His enemies have seized Him, His friends who vowed eternal loyalty have fled. The section ends with another elaborate choral meditation on the words 'O man, bewail thy grievous sin.' Again we are reminded that it is not only ancient historical figures that failed. As in the first chorus the orchestra for a time holds the field, but no longer wild and helpless. The mood is tender and resigned, yet not devoid of hope. Then the trebles begin the chorale phrases. The tune is that which we know as 'Old 113th.' Accompanying and between each line the other voices, singing the same words, weave a contrapuntal embroidery. 'In almost every case the treble voices anticipate the others in leading off each phrase, until near the end. In the last of all the subordinate voices have several bars to sing before the chorale phrase "Mankind His cross despising" is uttered. It is as though the soul found it difficult, through sheer distress, to utter the final words.' (Parry, *J. S. Bach*, p. 273.)

Part II tells the story of the trials, crucifixion and burial. It is full of dramatic scenes and contrast. In the account of the two false witnesses there is an example of Bach's simple realism. He wishes to suggest that they are telling a story previously concocted, and does it by the device of making each voice, alto and tenor, sing exactly the same notes, the one always following the other a crotchet measure behind. Technically it is a canon in the octave. But it gives the effect of one perjurer repeating word for word the made-up evidence that his fellow has just given. Soon comes the Mockery already referred to. There is a short chorus with ejaculatory phrases shouted as if by a crowd of excited men, 'Tell us—tell us—tell us—by whom Thou

art struck?' The chorale follows, and there is a marvellous effectiveness in the utter contrast between the cries of brutal jeering men and the awed reverence of the chorale.

A contrast of another kind is found a little later. Pilate, in a recitative almost devoid of accompaniment, asks whether he shall release Jesus or Barabbas. The answer comes in a sudden explosion or 'Barabbas,' uttered once only. There is no need for more; the maddened roar of the mob carries all before it. Pilate bows to the inevitable, and asks what shall be done with Jesus. Then follows another fierce chorus, 'Let Him be crucified.' Each voice in turn takes up the cruel melody, with its chromatic leaps of diminished fourths and fifths. There is a striking similarity between this and the chorus in Handel's *Messiah* which also describes the ferocious taunts of the crowd, 'He trusted in God that He would deliver Him.' Each phrase is of much the same length, with a similar outline and the characteristic leaps that are so suggestive. A few pages further on is another likeness. The number in the *Messiah* is familiar to all, 'He gave His back to the smiters,' with the jerkily rhythmic figure of the accompaniment. Bach has a meditation on the same theme of the Scourging, beginning with the words 'O gracious God, behold and see the Saviour bound,' and uses precisely the same accompaniment figure. The *Messiah* was written twelve years after the Passion, and we know that Handel was not averse from using the work of others without acknowledgement. But there is no reason to suppose that he knew the Passion, and this seems to be an interesting example of how two great masters instinctively viewed the same moving themes in the same way.

So the story goes to its appointed end. At last the Saviour's body is removed from the cross and placed in the tomb. At the end is calmness. 'And now the Lord to rest is laid.'

CECIL T. GROVES.

LONGINUS

OF LONGINUS himself we know nothing. Only his work, and that slight and fragmentary, has come down to us. His date is obscure, his identity unknown, even his name doubtful. Speculation is interesting but vague. Was he the Longinus of history, the learned tutor of Zenobia, the friend of Plotinus and teacher of Porphyry? Was he, as the Paris manuscript of his work suggests, Dionysius, who we know was a contemporary and friend of Caecilius around whom the work was written? Or was he perhaps Plutarch himself? We do not really know. We only know that the work itself is a real gem. Undiscovered until late in the sixteenth century, it has not yet yielded its secret. It remains, as one extant manuscript declares, anonymous. The key may possibly lie in those of its pages still missing; for the work, as it stands, is not complete. But in tone and spirit it obviously belongs more to the first than any succeeding century. Its words indicate the Augustan age when Greek criticism was approaching its zenith. And its outlook points to the spacious days of Virgil, Horace, Tacitus and Quintilian.

Its form however, although fragmentary, is clear and organic. The author has a friend, Terentian, with whom he has been reading a critical work of Caecilius, the famous and voluminous Greek rhetorician. This work, which was on the Nature of the Sublime, has along with the rest of its author's writings perished, but we can gain some idea of it from the very useful criticism of Longinus. Among other things we gather that it was unworthy of its subject, failing in general utility, overlooking fundamental points and indeed not worth the trouble of reading. 'The Treatise of Caecilius on the Sublime,' writes Longinus, 'when, as you remember, my dear Terentian, we examined it together, seemed to us to be beneath the dignity of the whole subject,

to fail entirely in seizing the salient points, and to offer little profit (which should be the principal aim of every writer) for the trouble of its perusal.'

With this fairly trenchant and preliminary criticism Longinus plunges immediately into his subject, proceeding to examine for the benefit of his pupil the true nature of the Sublime in oratory and poetry. What is the Sublime? What do we mean when we use the word? And how may we exalt our own work, or as he puts it, our own genius, to a high level of sublimity? These are the general questions he sets himself to answer. 'Since you have bidden me also to put together, if only for your entertainment, a few notes on the Sublime, let me see if there is anything in my speculations which promises advantage to men of affairs.'

Next follows a general definition. The Sublime is 'a certain loftiness and excellence of language.' It is not that which is merely reasonable or pleasant. It is not something necessarily convincing to the mind or agreeable to the taste. It is rather something royal, imperious and self-evident; an irresistible force which sweeps us off our feet, swaying our minds with transport and losing them in admiration. It is compounded of passion and inspiration. And it illumines like lightning, in the flash of a moment, the force and beauty of a word or thought. Can it be taught? Is it possible, he asks, by technical rule and art to acquire such colour and fire of expression? Or is it the gift of the gods, the product alone of natural genius? Longinus himself admits a reasonable use of technique. Nature provides the fire but experience alone can direct it. From Nature we derive the vital informing principle, but the precision of practice is essential to determine the right time and degree of expression. 'Frigid technicalities' therefore do not necessarily weaken the vigorous products of Nature. The great passions, like a ship, need ballast and control.

Before proceeding to his five main principles of Sublimity

Longinus points out several glaring improprieties of style, all of which he attributes to a vain pursuit of novelty. There is, for example, the error of grand eloquence, or, as we say, affectation, seen in frothy writers who in moments of inspiration 'instead of playing the genius are simply playing the fool.' There is the sin of bombast, dropsical, he calls it, full of bulk but hollow and objectionable. At the other extreme he names puerility, and along with it the equally unpleasant fault of sentimentality. But the real usefulness of the book lies in the categorical outline and exposition of his five major rules of Sublimity, the principal sources, as he calls them, from which all true Sublimity is derived. He assumes, of course, the initial gift of a command of suitable words. Given this, a lofty style demands high thought, spirited emotion, vigorous imagination, distinguished language and harmonious expression. His references to emotion are of particular interest. He has no place for the cold or the frigid. Words untouched by fire and divorced from feeling are unthinkable. Here Plato is outclassed by Demosthenes. For there is a time to laugh and a time to cry even in words. Emotion, like reason, is equally a divine gift. There are times when speech must run like a torrent, swift and eloquent. Or like a fire, rapid and devastating. Weighty and sober imagination is not enough. It must be alive. There must be sheen and sparkle. There must be impulse and energy. Study the Masters, cries Longinus, and it is a text worth remembering: 'Many gather the divine impulse from another's spirit.' Think of Homer. Think of Sappho. . . . And there follows a delightful fragment beginning:

'I deem that man divinely blest.'

Here, Longinus points out, are united the more striking and powerful features, shewing the passionate manifestation attending the frenzy of lovers. The frenzy is conveyed realistically in the colour and energy of the lines. The tumult of emotion in the mind of the lover is faithfully represented.

On the other hand, the writer of the Book of Genesis (no ordinary man, says Longinus) in matchless simplicity conveys the grandeur of the Almighty. 'God said: "Let there be light," and there was light.'

And here emerges the central thought of Longinus, that a lofty style depends very largely upon a lofty cast of mind, and that the quality of outward expression is dependent upon the texture of one's inner nature. No wonder Andrew Lang commended the work so highly. For here is a man who seeks in moral and spiritual qualities the true foundations of style, and who writes even of literature in terms of benevolence and truth. 'He speaks like a voice from the older and graver age of Greece . . . He has practised long familiarity with what is old and good. His mind has been in contact with masterpieces.' And adds Lang: 'He is as much a moral as a literary teacher. We admire that greatness of soul in a Greek, and the character of this unknown man, who carried the soul of a poet, the heart of a hero under the gown of a professor. He is one of those whom books cannot debilitate, nor a life of study incapacitate for the study of life.'

His fifth and last condition of Sublimity concerns the pattern or structure of words. And it is particularly important as it embraces to a great extent his four preceding points. To imagination and passion, which depend mainly on natural gifts, must be added, not only the employment of suitable figures and the use of appropriate expression, but also 'majesty and elevation of structure.' We must be interested not merely in the feel and shape of words, in their form and meaning, but also in their organic possibilities in combination. 'Beautiful words are the very light of thought.' But right choice and arrangement are necessary. They must be held together, not merely grammatically, but also by a bond of harmony and sound. They must be set in a lofty pattern. Their mere arrangement is important. Hazlitt in his 'Essay on Familiar Style' has shewn that

this is more difficult than perhaps appears. The art of word-combination shewing 'ease, force and perspicuity,' and revealing a thorough command and choice of terms is not easy. We know with what patience R. L. Stevenson sought the right word. Out of half a dozen apparently suitable synonyms, each crying for use, only a finely-adjusted discrimination can decide. And what is true and necessary in the case of single words is equally true and necessary in the matter of their arrangement. Hazlitt objects, for instance, to Doctor Johnson's style, on the grounds that it reveals no evidence of discrimination or selection, and proceeds to discuss the distinction between a florid and familiar style. It is curious how Longinus anticipates him, and of course Wordsworth, in that point. Wordsworth, as is generally known, helped to revolutionize English poetic style by his plea for the language, in great poetry, of the farmer and the ploughman. But Longinus had already pointed out seventeen hundred years previously that: 'The most homely language is sometimes far more vivid than the most ornamental, being recognized at once as the language of common life, and gaining immediate currency by its familiarity. . . . Such terms come home at once to the vulgar reader, but their own vulgarity is redeemed by their expressiveness.' Dionysius, who was probably a little earlier than Longinus, had also written on this subject, anticipating not only the later Romantic tradition but also Longinus himself by shewing how 'the most ordinary and humble words, such as might be employed by any farmer or seaman or workman,' may be woven into patterns of great charm and beauty. Longinus provides a simple illustration from Euripides:

I'm full of woes, I have no room for more,

where we perceive clearly how dignity and sublimity depend upon actual arrangement, for the words, although quite common, become sublime 'by being cast in a fine mould.' It is worth noticing, too, that Longinus permits humour,

even comic extravagances, mirth being one of the passions. And in illustration quotes the humorous couplet:

He had a farm, a little farm, where space severely pinches;
'Twas smaller than the last despatch from Sparta by some inches.

Again faults are allowed. Better a thousand times a living and glowing Sublimity accompanied by an odd fault or two than a dead and correct mediocrity. Better an uneven brilliance than a tame monotony. 'The largest intellects are far from being the most exact. A mind always intent upon correctness is apt to be dissipated in trifles; but in great affluence of thought, as in vast material wealth, there must needs be an occasional neglect of detail. Is it not by risking nothing, by never aiming high, that a writer of low or middling powers keeps generally clear of faults and secure of blame? whereas the loftier walks of literature are by their very loftiness perilous.' The main point is harmony, building words into music, bringing them into symphonic combination that they may, like a flute, not only win and delight but also exalt the soul and sway the human heart. For composition is a harmony of language which 'reaches not our ears only, but our very souls.'

The work closes with a question that sounds strangely modern. Why is the age so barren of great authors? A friend of the writer, possibly Terentian himself, has apparently been bemoaning the fact that genius is scarce, the times unpropitious, and democracy in decay. 'Must we really give credit to that oft-repeated assertion that democracy is the kind nurse of genius, and that high literary excellence has flourished with her prime and faded with her decay?' And again: 'No slave ever became an orator . . . his soul is chained.' But Longinus is no pessimist. The cause he attributes not to any question touching democracy or despotism, but to a declining standard of manners, to loss of faith, and to the paltry and ignoble views of life beginning to prevail. In a fine passage, which might be

placed alongside the Pauline Epistles, he lays his hand unerringly upon the plague spot and refers, like St. Paul, to that war which is always waging within the human soul.

'My dear friend, it is so easy, and so characteristic of human nature, always to find fault with the present. Consider, now, whether the corruption of genius is to be attributed, not to a world-wide peace, but rather to the war within us which knows no limit, which engages all our desires. Yes, and still further to the bad passions which lay siege to us to-day, and make havoc and spoil of our lives. Are we not all enslaved, nay are not our careers completely shipwrecked, by love of gain, that fever which rages unappeased in us all, and love of pleasure?—one of the most debasing, the other the most ignoble of the mind's diseases. Whenever a man takes to worshipping what is mortal and irrational in him, and neglects to cherish what is immortal, these are the inevitable results. He never looks up again; he has lost all care for good report; by slow degrees the ruin of his life goes on, until it is consummated all round; all that is in his soul fades, withers away, and is despired.'

It is on that high note that Longinus ends his delightful treatise which in spite of its age remains so amazingly fresh and modern. Although so slight in quantity it is rich in quality and deserves to be far more popularly known. Not only to the writer of good style, but to the preacher, and the preacher keen upon his craft, it offers a well of inspiration and suggestion. Here are strong, clear, positive principles to be followed by all who seek to interpret and express the truth. It decries indifference, apathy, shoddiness and secondrateness in every shape and form. Only the best is worthy of the human mind and, in the end, it is not mere success or applause that matter but that solid fund of satisfaction and of happiness 'which is worthy to be striven for and held in honour,' and which follows every task that is well and truly done.

FREDERICK C. GILL.

Notes and Discussions

THE LATE PROFESSOR GEORGE MILLIGAN

BIBLICAL scholarship has suffered a heavy loss by the death of Dr. George Milligan, Regius Professor of Biblical Criticism in the University of Glasgow from 1910 until his resignation two years ago.

His father, William Milligan, was Professor of Biblical Criticism in the University of Aberdeen, and the son spent almost his entire boyhood at Old Aberdeen in the lovely surroundings of King's College. From the gymnasium he passed on to Aberdeen University, where he gained a First in Classics, a Second in Philosophy, and the Hutton Prize for all round scholarship. After spending some time in Italy as a travelling tutor he returned to Aberdeen for a two years' course at the Divinity Hall, which was followed by a year at Edinburgh. During a brilliant theological course he spent vacations at Würzburg, Göttingen and Bonn. His parish experience was gained at Morningside, Edinburgh, and in the country town of Caputh, Perthshire, where he had time to lay the foundation of that work on the language of the New Testament by which he will always be remembered.

The pioneer work of Deissmann in Germany in the later 'nineties drew attention to the wealth of linguistic material which the ever accumulating finds of papyri were providing for the interpretation of the Greek Testament. Two British scholars were quick to grasp the opportunity. Strange to say they were the sons of two scholars who had collaborated a generation before. Professor J. Hope Moulton's father, William Fiddian Moulton, had been Professor William Milligan's colleague on the New Testament Revision Committee, and they had joined in writing a commentary on St. John's Gospel. Now their sons worked together in writing a series of articles in the *Expositor* entitled 'Lexical Studies in the Papyri,' which later grew into that indispensable lexicon known as the Moulton-Milligan *Vocabulary of the New Testament illustrated from the Papyri and other Sources*. This monumental work Dr. Milligan carried through to a successful end after his colleague's tragic death.

Two years before his appointment to the Glasgow Chair Dr. Milligan had published his great commentary on Thessalonians, the first commentary to make extensive use of the new lexical material supplied by papyrological research. In 1913 appeared his Croall Lectures, *The New Testament Documents*, a fascinating approach to the study of the New Testament writings from a side that has often been neglected. His last book, *The New Testament and its Transmission* (1932), contains a course of popular lectures which must have made the elements of textual criticism a subject of interest to the general public.

But Dr. Milligan's remarkable gift for investing an out-of-the-way subject with living interest is best displayed in *Selections from the Greek Papyri* (1910) and *Here and There among the Papyri* (1922). The former is a masterly introduction to papyrology for the student of the Greek Testament, the latter was written to show the general reader how much the papyri have done to throw light upon life in Egypt and also upon the New Testament and early Christianity. Professor Milligan loved to tell the story of a dinner given in London in his honour just after his election as Moderator of the General Assembly the summer after this book appeared. Copies of the book were arranged on the table, festooned with ribbons mischievously representing the racing colours of Mr. B. Irish, whose horse Papyrus (ridden by S. Donoghue) had just won the Derby!

Dr. Milligan filled with distinction the Moderator's chair in the Church of Scotland in 1923, once more following his father's example after an interval of forty-one years. Great as was his learning he will be remembered not less for his charm of character and his constant readiness to help younger workers with guidance and encouragement. His generosity in spending time and trouble knew no bounds. He wore his learning lightly, in the meekness of wisdom, and won the love of all who knew him.

W. F. HOWARD.

THE PROBLEM OF THE GOOD¹

FOR most students of theology, continental scholarship means German scholarship. We forget too easily the profound influence that France has had on our theology and our religion in this country. Methodism at any rate should never forget its debt to Fénelon and Mme. Guyon. In the last century Renan was read as widely as the author of *Ecce Homo*; and a generation ago Loisy was referred to much as Karl Barth, for all the difference in his theological position, is referred to to-day. Reuss, Auguste and Paul Sabatier, Ménégoz, Goguel and H. Bois have all left their mark on European thought; and Godet, Vinet and A. Monod have not yet passed out of recollection.

France, it has been said, is atheist at home, Jesuit abroad; and the Frenchman has been called rationalist by temperament and critical by taste. That is neither wholly true nor just; but, if we contrast the French and the German writer there is in the former a rapidity, a leap to conviction, an impatience, even, with laborious methods of investigation, which lead to a clearness of exposition and a pointedness of distinction that is not always appreciated. The Frenchman surveys the world as if from an aeroplane; the German digs down to the foundations; both methods of work are needed.

These characteristics are notably exemplified in the striking and (to use the word in its proper sense) extraordinary work which M. Wilfred Monod has just published. M. Monod has been for many

¹ *Le Problème du Bien*. By Wilfred Monod. Librairie Félix Alcan. Paris. 3 vols. 1934.

years the pastor of the Oratoire—roughly, the City Temple of Parisian Protestantism. At the World Conference on Faith and Order in Lausanne his intense devotion and fiery oratory made him one of the most conspicuous figures gathered there. His published addresses and apologetic works had already made him known as a leader of Protestantism in France. Slight and delicate in form, sympathetic and engaging in manner, with the mind of a schoolman and the heart of a mystic, he was made to be a father-confessor. But those who knew him would hardly have expected from him the sustained and continuous labour that would produce what now lies before us, three huge volumes containing between them some 3,000 pages, 'The Problem of the Good'. But it is hardly a continuous treatise; it is rather a collection of more or less intimate and personal notes, extracts from diaries, letters, documents, reviews, abstracts and quotations, linked together by more formally written chapters, and expanded by discussions and documents devoted to correlated subjects.

And what subjects could not be considered to be correlated? The problem of the good! Surely, a mistake; the Problem of Evil must be meant. No; that is the very point of the work. The reader may well suspect that originally the problem of evil was to be the author's theme. But his whole contention lies in the assertion that the problem of evil is insoluble; that light is only to be gained when we turn to the problem of good. The former tortures and terrifies us, hands us over to atheism; the latter allures and enlightens, and leads us to religion and to Christ. The former is the despair of reason; the latter is the vindication of faith. The former is a nightmare; the latter is the rising of the sun in a clear sky.

The Problem of the Good. The very phrase is challenging. Everyone asks, Why is there all this evil in the world? Who asks, Why is there all this good? Yet does not the second question need an answer? And the answer is found when one recognizes that the God of the Christian faith is not the creator, omnipotent and omniscient, who must therefore be held responsible for all the evil in the world He has made; but (to use Jesu's word for Him) the Father, for whom evil is transcended. God is not to be thought of as the ruler or even the benefactor of mankind; neither the God of Genesis i, nor, according to its usual interpretation, of Matthew v; but as the Father who would have men to be His sons, to command, console, sustain, inspire—to be their all in all; to such, all things *do* work together for good. He rules the world, not of Nature, but of personality and grace.

All this, the reader may think, startling as it may seem, could be adequately expressed in something smaller than a work which contains twice as many pages as this notice contains words. Moreover, the author has chosen to give but little space to an analysis of the Biblical conception of Fatherhood of God, still less to a critical comparison of the presentation of the doctrine in the different parts of the New Testament. Students of the subject will notice that Philo is only mentioned twice, once in passing, and once in a long quotation from a document by the present writer. M. Monod's approach is that of

the preacher, the pastor, the poet. He begins with some very vivid writing on the terrible disaster at Martinique, in 1902; 250 pages are devoted to similar disasters, though on a smaller scale, under the title of 'Soliloquies of the night.' Then follows a discussion of the idea of Fatherhood in the New Testament, illustrated by Maine de Biran, James, Frommel, and Leuba. After this, a long discussion of 'prehistory' and the Fall, with full references to le Dantec, Haeckel, Nietzsche and others, leading to the suggestion of the 'alibi' or (to use a Barthian phrase) the 'incognito' of the Father.

But to recognize that the Father dwells in a region which is not co-ordinated with all this, is to pass to the 'Problem of the Good.' And here we listen to 'soliloquies of the dawn,' passing to what the author dwells on as the 'fourth idea'; Richard Jefferies, whom he quotes with appreciation, had spoken of the three ideas of God, the soul, immortality; Monod will add a fourth, that of Jesus, the Son. The idea of God in the Old Testament, the New Testament, and the Early Church, is worked out at great length, and what the author calls the 'Christianizing of Theology' in Newman, Otto, Lecky, Rauschenbusch (note the juxtaposition!). Next comes the consideration of the Trinity; the Father is in the Son, as father and son must exist in and for one another; and in the Church, the Father is the Spirit. This will induce in us the Christian need of Agnosticism as regards the past, prayer for the present, and hope for the future. Salvation, as a possession for the individual, and providence, as supplying his individual needs, are both to be set aside. The question Why? must be replaced by Whither? Then we can accept what we find around us: the world is orphaned; but it is also comforted. It is the scene of revelation, of incarnation, and of redemption. And so, with a parable drawn from the two gods of the negroes in the Gaboon, far off and near, we reach the end of what is not so much a treatise as a whole shelf of books on the Christian's faith in God.

As we have hinted, this original and daring view is stated in varying forms rather than worked out. The author is not afraid of repeating himself. He expects to be attacked for heresy, and he prepares for the accusation by vigorous counter-attacks. At times he goes out of his way to be provocative, as when he says that it is the non-existence of God that nourishes faith in His existence. More often he is penetrating, as when he affirms that it is only the scandal of the Cross that makes it possible to believe in Christ. Here is a characteristic passage: 'the Apostolic Church holds to the affirmation that the spirit of Jesus Christ, victorious in our soul, transfigures the senselessness of suffering, crushes the fatality of sin, dissipates the dread of death, turns men to the horizon of the eternal Kingdom, and tears up the roots of atheism; beyond the belief in God spreads the faith in the Father.'

To sum up. The spirit of this noble book can best be expressed in the three words which occur again and again, like leif-motifs; the Nightmare (of suffering); the Cross-roads (between the Creator and the Father), and *in spite of all* (faith can and must be maintained).

Built up like a long and elaborate symphony on these three motifs, the work cannot fail to be of the utmost value to every preacher; it will give him those arguments of which the reason, by itself, may know little; but of which the heart should know everything.

W. F. LOFTHOUSE.

GUIDANCE AND THE IDEA OF GOD

I

ONE of the most urgent tasks for Christian thought to-day is the clarification of the idea of Revelation and, in particular, of what is now commonly termed 'Guidance.'

We are in a period of re-action from two associated attitudes of mind—an over-confident trust in the powers of human 'reason' and a distrust of all types of 'authority.' The history of Christianity shows many such movements towards or away from belief in man's un-aided power of attaining to knowledge about God and His will, and towards or away from submission to some type of authority. The events which have led to the present position need not here be noted in detail. The growth of scientific research in the latter part of the nineteenth century and the beginning of the twentieth encouraged an enhanced view of man's intellectual powers. Various forms of 'humanism' combined to suggest that 'Revelation' was an out-worn concept, and that the findings of scientists were of more importance, even for religion, than any alleged Divine Inspiration. From this position an unexpectedly swift re-action has taken place. Otto, with his stress upon the non-rational element in religion, Barth and others, with their even more pronounced turn from philosophy and science to Revelation, represent the more intellectual aspect of this change. Meanwhile 'popular' religion, notably amongst the Groups, shows a violent movement away from the critical, anti-authority attitude of the immediate post-war years. Whilst with some the turn is towards the authority of the Church, amongst Protestants it is more frequently towards a personal experience of Divine Inspiration usually described as 'Guidance.'

The re-discovery of the place of Revelation in religion must be viewed with gratitude by all who have any knowledge of Christian history. As Ritschl warned us: 'No idea of a religion complete after its own order can be formed if the characteristic of revelation which belongs to it is either denied or even merely set aside as indifferent.'¹ But it has also frequently been proved that no conception of Revelation, and especially of Inspiration, can survive for long or without unfortunate consequences if it be vaguely, however ardently held.

An historical study of the idea of Guidance and of Revelation suggests one important clue to the clarification of these ideas. We find that they have been very largely determined by three other

¹ Ritschl, *Justification and Reconciliation*. Eng. trans., p. 202.

ideas, namely the Idea of God, the Idea of Man's Reason and Moral Nature, and the Idea of the metaphysical and moral relationship between God and man. It is quite true that these three ideas, God, man, and the relation between them, also form the content of alleged 'Revelation.' But that does not negate the fact that the conception of the revelation-process has been shaped and controlled by these three determining ideas. Of the three the first, the idea of God, has historically proved most influential and is intrinsically most important. This article, which is concerned only with one aspect of Revelation, must also be limited to a discussion of this one idea. But it is important to remember that in actuality the three have been inter-related and that in some instances confusion as to the nature of the revelation-process has been engendered by lack of harmony between these determining ideas.

II

Let us see, therefore, what influence ideas as to the Divine Nature have had upon the conception of Guidance. Dr. F. R. Tennant has suggested what the present writer believes to be a key fact for the study of Revelation: '... the different views held by theologians as to what revelation consists in, and how it is mediated, are largely determined by inclination towards the deistic and the pantheistic bound of theism respectively, and by emphasis upon the transcendent or upon the immanent action of God, as the case may be.'¹ Theism, as Dr. Tennant points out elsewhere, has always attempted to hold a middle course between the two extremes of an 'absentee deity' and pantheism or absolute monism. Christian theism especially has always intended to do justice to both the transcendent and the immanent aspects of Deity. But in actual practice one aspect has frequently been emphasized to the partial or complete exclusion of the other and thought has often journeyed towards one of the 'bounds' which it has determined not to reach. What, then, have been the results of such tendencies in regard to the idea of Guidance?

1. When *Transcendence* is emphasized, when most, if not all, stress is laid upon the Sovereignty of God and His metaphysical and moral remoteness from man, the difficulty which arises is that of explaining how any knowledge of Him by man is possible. In particular, how can there be any human relationship with Him? How can such Another 'guide' these sinful, finite minds of ours? Three alternative methods for the solution of these problems have presented themselves.

(a) Revelation may be confined to what Dr. Tennant has called the 'original creative utterance of God' in Nature, including human nature. Then, as he suggests, we ought to say that 'God utters, man discovers or reveals.'² And, we may add, so long as such a conception is rigidly and logically held any notion of Guidance becomes strictly inadmissible. (b) When the thought of Divine Transcendence is most strenuously emphasized there emerges the idea of an 'Unknowable God.' Then all Revelation, in any intelligible sense of the word,

¹ F. R. Tennant, *Philosophical Theology*, Vol. 2, p. 224.

² *Ibid.* p. 225.

becomes a contradiction. Christian thinkers, however, have always shrunk from such a conclusion. But there are many examples of the difficulty which faces those who begin by asserting the 'essential incomprehensibility' of God and yet seek to show how knowledge as to His nature and Guidance as to His will are communicable. (c) So far as the question of Guidance is concerned there is only one method, other than the abandonment of strict emphasis upon Transcendence, by which room can be found for this concept; that is the ascribing of it to various types of 'miraculous' or catastrophic happenings. Then Guidance is viewed as being given by means of visions, visual or auditory, and similar acts of God unexplainable and uncontrollable by man and happening quite independently of any exercise of his natural faculties. Dr. Garvie has shown that this tendency is illustrated in the Old Testament as the conception of Transcendence begins to supersede that of Immanence.¹ And Dr. Gwatkin pointed out a similar process in Latin thought.² It is not impossible to find somewhat similar tendencies at work to-day amongst those who, despairing at humanistic hopes, stress transcendent interventions on the part of God.

2. When emphasis is laid upon *Immanence* belief in Inspiration immediately comes to the fore. 'Immanence' is one of the most ambiguously used of theological terms, but when understood with any approximation to its literal meaning the use of the word passes from a description of a 'gracious personal relationship' to that of complete pantheism. When it is emphasized to the exclusion of Transcendence any idea of Guidance becomes logically, if not always actually, untenable. For if 'God with us' passes into the notion of God as 'taking possession of us,' it readily ends in the identification of God and man. Then Guidance becomes a contradictory conception not, as with emphasis upon Transcendence, because God is too remote, but because there is no separate human individual to be 'guided.' Once again Christian thought has always determined to avoid such a conclusion, but the history of Christian mysticism is not without examples of the fact that devout belief in the Nearness of God, like reverent belief in His Otherness, can render it very difficult for any intelligible account to be given of Revelation and Inspiration.

A more detailed examination of the influence of the idea of God upon that of Guidance would include reference to many modifications and combinations of the views outlined above. But the important fact which emerges from such a study is that in regard to the idea of Guidance, as in all religious thought, there exists a 'tension' between belief in God as the 'Other' and belief in Him as Indwelling. When the former belief monopolizes the mind then either Guidance must be abandoned and Revelation limited to the provision by God, in some of various ways, of data for man's examination, or it must be accounted for by the temporary forsaking of His remoteness by some dramatic presentation of His truth. When the Nearness of

¹ A. E. Garvie, article 'Revelation,' *Hastings' Dictionary of the Bible*.

² H. M. Gwatkin, *The Knowledge of God*, Vol. II, p. 153.

God predominates Guidance is viewed as man's passive reception of God-given truth and this, as we have suggested, has its natural culmination in the identification of man, or at least 'inspired man,' with God Himself.

It is an example of the way in which extremes meet that in either case no room is left for error and no satisfactory explanation is offered of the relation between 'inspired knowledge' or Guidance and the results of the normal exercise of man's moral and intellectual powers.

III

It has repeatedly been emphasized above that Christian Theism has always intended to do justice both to the Transcendence and to the Immanence of God. This has been implied in the 'correlative doctrines of the Trinity and the Incarnation.'¹ Whatever else the Christian doctrine of God includes, it involves belief in Him as the Father of spirits who have a real measure of mental and moral freedom and a personal responsibility for their thoughts and actions which He does not take away from them. The New Testament idea of God is One whose purpose it is to bring men into the relationship of sonship and who desires to 'overcome in the freedom of a true reconciliation our misunderstanding and alienation.'² It is in the light of such an idea of God that the idea of Guidance needs to be clarified and cleared of incompatible adhesions. Two suggestions may be given as to the lines along which such an inquiry will take us.

1. The idea of 'infallible' guidance may be expected to disappear. Of all the infallibilities for which human minds crave, the most dangerous is a personal experience incapable of error. This subject may be approached from many angles. We may begin, for example, by discussing claims to such Guidance which have proved to be false. Or we may begin with the theory of knowledge and suggest that however else Kant may have erred he did succeed in demonstrating the contribution of the mind itself to all knowledge. But from the point of view adopted here we shall consider the notion of infallible Guidance not only lost but happily lost. It is more than a platitude that 'to err is human,' and the destruction of the power to err, however temporary and benevolent its purpose might be, would involve the annihilation by God of the 'man' whom we believe He has created. Only as with complete frankness we allow for the influence of human intellectual and moral limitations can we be loyal not only to general considerations about human knowledge, but also to the Christian idea of God. Only so can we do justice to the idea of the Father who deals with us as sons, and only so, to adapt some words of Dr. Oman: '... man's devious way has moral if not rational justification, while, if it were to be measured by the extent to which he is guarded from error and evil, it has neither.'³

¹ J. R. Illingworth, *Divine Immanence*, chap. ii.

² J. Oman, *Grace and Personality*, p. 169. Perhaps no other book is quite so suggestive, in its implications, for the idea of Guidance.

³ *The Natural and Supernatural*, p. 357.

One further suggestion may be made on this point. Confusion is often caused by forgetfulness of the important fact that only *after* human reflection and interpretation does Communion with God become Guidance, or religious experience pass into Revelation. We need to distinguish between that immediate contact with God, which religious experience claims, and the interpretation of such experience in statements as to the nature and purposes of God. Dr. Skinner pointed out, in his penetrating study of Jeremiah, that the superiority of this prophet over his more primitive predecessors lay just in his readiness to distinguish his own reflection.¹ And Dr. Dodd has shown how St. Paul himself refused to make 'any exploitation of his mystical experiences or any attempt to interpret the "unutterable words" he "heard" in divine ecstasy as especially authoritative divine messages.'² We lesser mortals need to be even more scrupulously careful to make allowances for the activity of our whole personality in the interpretation of 'religious' as of all experience.

2. On the other hand, with this conception of God, we shall not allow thoughts of His Otherness to cause us to deny any possibility of Divine Guidance.

That there are 'transcendent' and supra-personal aspects of the nature of God and perhaps of His purposes we shall not deny, but with these Revelation and Guidance cannot be concerned. Those who hold to a doctrine of the Incarnation must be the first to admit that there are other aspects, and if 'God is Love' is the final truth to which man can reach then it would be in a Person that we should expect Revelation to be made and by some kind of Personal influence that we should expect Guidance to be given. Perhaps, then, we should not go very far astray, however inadequate the analogy would be, if we compared Divine Guidance with that indefinable and unanalysable 'influence' which one strong human personality exerts upon a weaker. Certainly it is in the idea of a Father whose grace is a 'spiritual influence' and who respects the freedom in thought and conduct of His children, that faith finds its release from the tension between the ideas of God's Otherness and His Nearness. Science cannot deny, any more than it can assert, that by such an influence man's own reasoning powers and moral nature are quickened and purified. Such a belief has been the motive of all ideas about Inspiration however widely they have differed, and it provides at least an intelligible account of the facts of the religious development of the 'ordinary' religious man and of the prophet or religious 'genius.' Proof of such a belief is in the nature of things impossible.

In the doctrine of the 'Witness of the Spirit' Christian faith claims an inner assurance which gives individual 'certitude,' as distinct from logical, rational certainty.³ And though we shall not limit

¹ *Prophecy and Religion*, pp. 220 ff.

² C. H. Dodd, *The Authority of the Bible*, pp. 61 f. Cf. W. Temple: 'The greatest mystic saints have never dwelt on [moments of intense realization] as of primary importance as evidence of religious doctrine or as supports of the spiritual life.' (*Thoughts on Some Problems of the Day*, p. 25.)

³ Adopting the distinction used throughout Dr. Tennant's *Philosophical Theology*.

'religious experience' to immediate communion, may we not still describe the influence of the Divine Spirit in the familiar words of Aquinas: '... a certain interior and intellectual light which raises the mind to the perception of things that it cannot reach by means of its natural light'?¹ Released from the notion of passively-received truth, in the sense of ready-made statements about fact, we cease to be compelled to search for explanations of misconceived 'guidance' and falsely claimed 'revelation.' But it is a vital article of Christian faith that, along with data for the revelation-process which He has provided in the created universe, including man with his moral aspirations, and in His Son, God has offered us the possibility of contact with Himself whose nature and purposes it is our supreme duty to discover. What such communion may mean 'none but His loved ones know,' nor can know.

FREDERIC GREEVES.

WAYS OF THE SPIRIT²

'THE wind bloweth where it listeth, and thou hearest the voice thereof but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' This is why religion cannot be regimented by rule or ritual with any assurance of its permanent continuance within the prescribed forms.

The Christian way of life gives ample evidence of this fact from the days of the Apostles on to Montanism and right down to the latest variety of Fundamentalism. The mysticism that endeavours to submit itself to the direction of the Catholic Church has great difficulty in establishing its claims to unfettered freedom in fellowship with God. The great mystics have been suspected of heresy. Often they have been silenced as heretics by the Church that has gained reputation through their spiritual achievements. The adventure of the soul is always beset with peril. This involves the loneliness of the dark night, a loneliness that is the more tense because religious concern is always conscious that fellowship with God, the eternal quest of the mystic, ultimately comprehends fellowship with all God's creatures. James Cunningham of Barns, one of the Mystics of the North-East introduced to us in this attractively produced volume, insists upon this right to fellowship even when his unpopular insistence on vital religion puts him under suspicion. In a letter to Dr. George Garden, sufficiently long and learned to be almost a theological treatise, he disclaims being of any party in religious matters.

'I don't indeed know myself to be of any; but I think it my duty wherever I discover the good spirit of my God to pay all imaginable

¹ *Contra Gentiles*, Book III.

² *Mystics of the North-East*. I. Letters of James Keith, M.D., and others to Lord Deskford. II. Correspondence between Dr. George Garden and James Cunningham. Edited with Introduction and Notes, by G. D. Henderson, B.D., D. Litt., Aberdeen: Printed for the Third Spalding Club, 1934. Available under the annual subscription of 21s.

reverence, submission and obedience unto it. 'Tis all one to me by what organ that spirit speaks, as if by a p[rophet], a Quaker, a Churchman priest or a Laick; 'tis none of their persons I follow or have any attachment to, but the Good Spirit that speaks by them, which leads me unto and speaks the same things with the sole true direction within. There is a certain sympathy, communion, and if I dare use the word homogeneity betwixt light and light, the spirit in others and that within ourselves by which alone we can judge. There's no need of joyning outward Societies in order to be in this dispensation. All who constantly attend unto and follow their inward light are as to their essential part already so: and when 'tis God's will and time shall be so in another manner.'

And in another letter to the same correspondent he disclaims any intention to make converts to his own way of apprehending truth though he claims that necessity is laid upon him to convey to others the truths that have led to his own spiritual awakening.

Mysticism, according to Evelyn Underhill, is 'the expression of the innate tendency of the human spirit towards complete harmony with the transcendental order.' In the experience of 'mystic union' this attains its end. And she expresses her conviction that here we are in contact with 'the true line of development of the highest form of human consciousness.' The letters printed in this volume together with the illuminating expositions of Professor Henderson's introductions afford support to the thesis that mystics are comprehended in a unity of experience and desire that embraces all the sects into which the religious world is divided.

This monograph has more to do with the by-ways of history than its main-travelled paths. Prominent figures do appear, such as Madame Guyon, Fénelon, Archbishop of Cambrai, her apologist, and Bossuet, her opponent. And there are contacts with events that made a noise in the world of that early eighteenth century—the affair of 1715 in Scotland that affected very nearly this group of Scottish mystics; and then the reaction of the Wars of the Camisards in the Cevennes marked by the presence of some of the French prophets in England. The former is the governing influence in the first series of letters addressed to Lord Deskford gathered in this volume; the latter is the sole topic of the correspondence between Dr. George Garden and James Cunningham of Barns. The period covered by the first series is from October 1713 to May 1723; by the latter from November 1709 to March 1710. The group of men in Scotland most concerned in this correspondence were clergymen, professional men, and landowners. They were, without exception, Episcopalians, in a district where Episcopacy was powerful and could hold its own against the established Presbyterianism. They were for the most part Jacobites at heart. Without doubt political conditions determined their retreat from world affairs to the consolations of personal religion. Professor Henderson suggests that 'in the case of some at least the religious interest was of decisive importance in determining their political preference.' It certainly should be remembered that ritual

did not play a great part in Episcopal worship in Scotland at that time. There was ample opportunity for extemporary prayer, for instance. This evidence of close contact between Madame Guyon in France and this band of men well qualified to discuss the deep mysteries of the spiritual life, and of practical methods by means of which Continental mystical literature was being circulated by them, is well worth being rescued from its obscurity and given to those interested in the movements of the Spirit in such a setting as that provided by Professor Henderson and the University of Aberdeen.

'The men involved are obviously not negligible characters from any point of view. None of them was a S. Francis de Sales or a John of the Cross. None of them was in any interesting way abnormal or eccentric. They were simply intelligent men of good social position, who had seen something of life at home and abroad, had had an experience of the political and ecclesiastical conflicts of a difficult period of history, and had been led from dissatisfaction with the outward state of things to seek and find peace within.'

Readers of John Wesley's *Journal* will recall many poignant passages in which he utters his protest against the extravagances of mystical and especially of quietistic teaching and practices. These are 'a snare of the devil,' 'the poison of Mysticism' threatens vital religion. Yet he refuses to acquiesce in Lord Lyttelton's verdict that Madame Guyon was 'a distracted enthusiast.' He writes: 'She was undoubtedly a woman of a very uncommon understanding, and of excellent piety.' But earlier he had recorded that her teaching was working havoc in the Societies. He declared that his 'present sense was this—all the other enemies of Christianity are triflers; the Mystics are the most dangerous of its enemies. They stab it in its vitals.' When the letters of this volume were being written Wesley was at school and the University. Without doubt he came into contact with some unworthy successors of those whose relation to mysticism finds record here, those who made use of religious teaching inculcating self-discipline for purposes of self-indulgence; and this coloured his interpretation of mystical writings. There are traces of both these dangers in these letters. Yet mysticism as concerned with God and with the love of all God's creatures in Him cannot be thus summarily dismissed.

Of the letters themselves some are comparatively trivial, yet these throw light on the history of their times; for the most part they make appeal to what is deepest and most aspiring in human nature. Life is for God and God is life's experience and destiny. All must be brought into harmony with that will which is our peace if life of this quality is ever to become actual experience.

This volume can be commended for close study by those who in the midst of transient happenings would secure the sense of eternal things.

J. C. MANTRIPP.

THE FIRST JEWISH-CHRISTIAN SYMPOSIUM¹

'Judaism is not a religion but a misfortune.'—Heine.

THE student of history recognizes that the Jew has paid for his footing on the earth thrice over. We owe as much to Judea as to Greece or Rome, perhaps more. This debt the Jew has never collected. The fortunes of history have generally been his misfortunes. And not in medieval times only. We are shocked at the recent Nazi persecutions. Yet have we not an inherited bias against the Jew? Are our hearts purged from all leers and sneers which must be offensive to this people? The Christian religion declares that the world is God's family, and His grace is for every fallen soul of man. Should the Church present its faith by persecution and ostracism? We are amazed to read of the venom of some professing Christian leaders against non-conforming elements in their midst. There is much truth in the boy's answer to the question: 'Where are the wild animals kept?' He replied: 'In the *Theological Gardens*.'

It is a sign of better days to learn that a Conference has been held to promote a better understanding and thereby more goodwill between Christians and Jews. The Society has opened its sessions to the wider public by printing the essays read to them. This is the first Jewish-Christian Symposium published in England. Such societies have existed in U.S.A. for some years. Here at last we have an honest attempt to understand the best in the other man's faith. The hand of fellowship is held out, and a considerate toleration is manifested which the other side may not feel intolerable.

In this Symposium there are twenty-two essays on important aspects of Christianity and Judaism. They are scholarly and sound; readable and interesting. The editor has allowed his contributors to write freely and frankly. The scheme of the book whets the appetite of the reader. The essays fall into eleven pairs; the Christian writer stating his views first, and then the Jew. The first subject is that of 'The Approach to God,' and the authors are Dr. Garvie and Rabbi Mattuck. Then follow ten other themes such as 'The Reality of God,' 'The Defeat of Pain' and 'The Problem of Evil,' 'The Atonement,' 'Social Teaching' of Christianity and Judaism, 'The Devotional Life,' 'The Nature of Religious Experience' 'The Place of The Law in modern Jewish teaching,' 'The Christian Views of Judaism' and 'The Jewish Views of Christianity,' &c. Much condensed wisdom, and breathing, too, a noble spirit of charity, will be found in Dean Johnson's Foreword.

The volume lacks but one thing ere it can claim to be truly catholic in 'spirit and in truth.' The Christian writers represent many angles of thought and Churchmanship. Anglican and Free-Church scholars jostle each other neighbourly on this common platform. Yet, apart from two thoughtful essays by Dr. Abelson and Prof. Loewe, the remaining Jewish contributions are from the left wing of Judaism. That wing is but a small minority of English Jewry. Where are Chief

¹ *In Spirit and in Truth. Aspects of Judaism and Christianity*, edited by George A. Yates. (Hodder and Stoughton, 7s. 6d.)

Rabbi Hertz, Prof. Buchler, and others? But orthodox Judaism is afraid that it will cease to be Judaism if it swings too closely to Christianity's orbit. In the clash of the two worlds the heat of Christianity might fuse and absorb the other. Judaism is fundamentally ethical, theistic, of course, and Christianity is not fundamentally ethical. Jesus was not merely a teacher of ethics, a teacher first and foremost, so as to be comparable with other teachers. To the Christian Church He was, and is, a unique Being, God-man. Judaism cannot possibly accept that view and keep the name of Judaism. A comparison between the 'Ethics of the Fathers,' and the New Testament, which are read regularly in Synagogue, on the one hand, and The Church on the other, will reveal the gulf between the two faiths. Both Jew and Christian have much to learn from each other. A warm welcome should be given this attempt at *rapprochement*.

This book deserves to be widely known. It is worth purchasing because of the intrinsic value of the essays. Such names as Matthews, Garvie, Streeter, Oman, Burkitt, are guarantee of good work. The Jewish writers, if less known to Christian readers, will be found first rate contributors. Also, the volume is in the nature of a Christian gesture to a much maligned and misunderstood people. We would not like to see the Jew swallowed up in the maelstrom of any anti-Semitic outburst, nor disappear in Christian baptism. Each has a distinct form of revelation, with a distinctive part to play in working out the design of God. Neither should be guilty of persecuting nor oppressing the other. 'If the Church and Synagogue are to fulfil their joint mission to humanity they must act as brothers, and not as rivals.'

G. H. PARBROOK.

THE REALITY OF SELFHOOD

IN the general dissolution of familiar things that is characteristic of modern thinking, the Self, amongst other entities, has disappeared. To be sure, this is not purely a modern catastrophe; Hume with his 'bundles' of presentations, and Mill with his 'chains,' had little use for a Self that was worthy the name; later philosophers, like T. H. Green and Bradley have denuded the Self of ultimate reality; but there are reasons why such views are predominant at the present time. So long as matter was supposed to consist of solid, discreet atoms of a permanent nature, it might be hoped that in the mental realm there were entities (Selves) at least as permanent; but now that matter is regarded as being merely a constantly-changing configuration in an abstraction known as Space-Time, or even a series of co-efficients in a mathematical equation, then the tendency is to think of the world of Spirit as a similarly changing pattern of momentary experiences. Relativity rules the roost, and under those circumstances it is difficult to conceive of a subject of experience which is itself in any sense permanent.

It is therefore refreshing to find a philosopher who is prepared to

argue unashamedly for the reality of the Self. In his striking book, *The Domain of Selfhood*, (Allen & Unwin, 10s. 6d.), Mr. R. V. Feldman bases his thesis on the fact of 'Self-Respect'; this fact is a necessary condition for all thinking, as well as true acting. Any philosopher who denies the real existence of the Self presumably does so because his Self-respect will not allow him to accept as a fact something which he holds to be an abstraction; that is, he denies the Self in the cause of Self-respect—a curious position to be in. Still more clearly, our actions have to run the gauntlet of Self-respect, which the Author holds to be a more adequate term to use than Conscience. 'There is a note of obligedness' in our experience, 'which regards no spectator save God and the World of the Ideal.'

Mr. Feldman argues that the Self can be the product neither of its own unaided workmanship nor of Nature; it is bound to a third origin which is Father and King. Here, and in other places, the Jewish approach to these problems, which is a characteristic feature of the book, throws a helpful light; whilst the author owes much to Fichte, Lotze and Bradley, and still more to Plato, he is anxious that Jewish thought should contribute its own quota to a modern Philosophy; we welcome this innovation.

The unique authority of the 'Ideal Self' over our empirical self leads the author to postulate a Realm of Ideal Selves, a *tertium quid*, between God and the phenomenal. He is forced to this doubtful position because (1) if the Ideal Self were located in God this would lead to a plurality in the Godhead, and (2) he cannot admit that the Ideal Self has ever been exhibited by any mortal in the phenomenal world. Christians are not in this difficulty since (1) does not trouble them, and they would deny (2).

There is a valuable disquisition on Self-respect in God, which, if admitted, leads to a belief in God as Personal. The apparent absence of a satisfying harmony in Man's Universe is considered, but is held not to be sufficient to forbid the adoption, as an act of faith which is justifiable, of the view that such a Realm of Harmony exists, and Man is capable of attaining to it. It seems to be indisputable that no mundane loyalty (however large) which man entertains, quite fulfils his hopes, and we are left with the conviction that God is the consummation of the Self's unceasing quest for Freedom, hence must it lift its eye towards the hills from whence cometh its help.

The great themes of Philosophy are dealt with in a new way, and we hope Mr. Feldman will develop still further his conceptions of Selfhood.

L. TEMPLE JARVIS.

THEOPATHY AND THE REAL PRESENCE

MRS. GERALDINE COSTER in her book, *Yoga and Western Psychology*, has written a chapter on man's search for God. She refers to a 'deep dissatisfaction with life' which is 'universal among mankind' and to lives 'spent in a prolonged endeavour to find the remedy.' This search, she says, 'has usually been a feeling out for some experience

or of contact with a something that they called God.' What is this 'something' disturbing men—this nettle stinging men? May a man grasp the nettle and cease to be stung? For the dissatisfaction and the search continue. The search may proceed intellectually or affectively, it may appear as an 'urge to completeness' or as an altar erected to an unknown God. It may issue in an Augustine with his familiar words, 'our heart is restless until it repose in Thee.' Always the object of the search is that 'something,' and the stimulus to it would seem to originate from without us, while moving within us. Men are theopathic—religiously disturbed, and some more acutely than others. Theopathy is defined as 'sensitiveness or responsiveness to divine influence,' 'sympathetic passive feeling excited by the contemplation of God and susceptibility to this feeling.' But the theopathic state may be more than passive, in the sense of not active. True passivity includes the element of suffering. May a man get beyond the search for a 'something,' beyond a vague 'divine influence' to a Real Presence? Is there anything to help him? We have to-day a Psycho-therapy in the service of the soul. Is there an adequate religious therapy to augment this Psychology which is so limited in its range and power? A man may be 'unified' psychologically and quite adapted to his earthly environment and life, and still be lacking in this other 'sensitiveness' or unable properly to adapt himself to that 'divine influence' that will not let us go.

A religious therapy must take into account this 'sensitiveness,' this religious *feeling*. Schleiermacher was the prophet of religion as feeling. Not adherence to dogma but a feeling of absolute dependence upon God was to him the criterion of religion. This would of course imply a theopathic sensitiveness deeper than would seem to be implied in the popular platitudes about 'religion and creeds.' Creeds crystallize religious experience and reflection and have their value as deposits of faith. There is something fundamental in Schleiermacher's view that religion is a sense of God, and of dependence upon God however much this view may need, and has received, a 'corrective.' A theopathic sensitiveness is as real as any other sensitiveness, as 'actual' as the influences that reach us through the five senses. Whether we call it intuition, insight, or what we will, whether we regard it as directly created or as evolved, there is a *sense of God*. This God-sense may become inefficient, enervated, defective, ailing; it may recede, become seemingly unreal in the presence of other senses. Or it may disturb us, sting us, 'stab our spirit broad awake.' But it never wholly leaves us. The true soul-therapy will diagnose this God-sense, and its pharmacopœia will probably be found in theology.

Religion is '*sui generis*' and is 'sensed' in its own right. It takes us beyond the processes of the mind to such experiences of the soul as the Quakers, the Reformers, and Christ knew. There is an 'inner light,' a witness of a Holy Spirit of which Psychology is ignorant in its description of processes. To describe the mechanism of a clock, even to adapt the clock to Time, is not to explain the nature of Time. The soul needs not only to know how to adapt itself to a world of

mystery, it asks to know God. Psychology may describe the hunger of religion, it cannot give the Bread. It may reach the 'something' sensed, it cannot reveal the Real Presence. It may conceivably blurr the issue by entering the Sanctuary for its experimental purposes. This is not to disparage Psychology but to indicate its limitations. For even where Psycho-therapy may be indicated as a remedial agency, in a true therapy of the soul is required the Presence of the Divine Physician and faith in Him. When in the familiar hymn we sing, 'Thy touch has still its ancient power' we imply a consciousness both of the need of the Presence and of the touch. This sense of need requires a therapy of its own.

The sense of a Presence has come to men in varying degrees and manifold ways. The poet can say: 'I have felt a presence that disturbs me with the joy of elevated thoughts.' The artist desires to paint a 'light that never was on land or sea.' The business man may know the hound of Heaven, or sing: 'O Love that wilt not let me go.' The scientist finds himself up against a Mind. 'Everyman' may know the influence, subtle and ill-defined at times, of what Otto has called the 'numinous'—the influence of Art and Architecture, of Music, of silence and darkness and distance. The Quaker seeks the Presence in silence and by the inner light, the Catholic through the Blessed Sacrament, some in the Silent Fellowship associated with Broadcasting, the Evangelical in the fellowship where 'two or three are gathered together'—the place where a Presence was definitely promised. We sense it in a song, hymn, a voluntary, lesson, or sermon; in private reading of the Bible and in other ways. As we say sometimes, 'we felt a Presence.' Is this not the 'end' of all our Services and the meaning of our existence as a Church? If our Services do not issue in the sensing of a Presence, and in the comprehension of the meaning of that Presence, they fail in their main purpose. But in making that Presence felt is there not a 'healing,' a true therapy of soul or at least its beginning? Here then is one task immediately before us—the perfecting of our Services as a soul therapy, a therapeutic agency. For there the theopathic sensitiveness is focussed, and becomes a sense of a Presence we apprehend and comprehend, a sense of a Person seeking us as we seek Him, without whom our 'urge to completeness' can never be fully satisfied.

Let us return to the poet's line—'I have felt a presence that disturbs me.' Here we have something *within*—the 'feeling' of 'I.' And something *without*—a presence. That self and that presence are related. There is contact and the contact may be cultivated. The testimony of the saints in all ages is that it can be cultivated in meditation, contemplation, and in communion. We may practise as well as feel the presence of God. Here then is another task immediately before us, and one that need not involve a great deal of time—the practise of the Presence, to know Him the only true God. The private and personal search proceeds in this way along definite experiential lines laid down by those who have been physicians of souls in the past. Thus by the aid of corporate Divine Service, and of the private

Devotions the vague 'something' of our theopathy ends in Revelation. We come before His Presence with exceeding joy.

But—we stand there on holy ground. With a meaning slightly other than Tennyson's, 'let knowledge grow from more to more, but more of reverence in us dwell.'

'Great Father of Glory, pure Father of Light,
Thine angels adore Thee, all veiling their sight;
All laud we would render; O help us to see;
'Tis only the splendour of light hideth Thee.'

ALEXANDER DIMOND.

WALTER HILTON'S 'SCALE OF PERFECTION'

The Scale of Perfection appeared towards the end of the fourteenth century. It was first printed in 1494; since that time it has been a devotional classic. People of most diverse religious types have fallen beneath its spell. Thoughtful readers will soon discover the reason of this attraction. The book answers in a most satisfying way the permanent needs of the soul. Other qualities recommend it: its contents are well arranged, its theme is clearly stated and admirably developed, and its style is simple, persuasive, and quietly convincing.

Excellent, however, as the *Scale* is, we may feel a little surprise that for so long a time it should have taken precedence over other classics of the devout life. It has not the quaint candour and picturesque homeliness of the *Ancren Riwe*; it lacks the humanity and rapture of Richard Rolle; it has not the intellectual force and sparkling humour of the *Cloud of Unknowing*; and it does not share the strange touch of genius we find in Julian of Norwich. Yet in spite of these facts it is true to say that no other mystical work in our tongue has had a deeper or more abiding influence than this.

Walter Hilton was an Augustinian canon of Thurgarton, in Nottinghamshire. The one definite date we can attach to him is that of his death, given in a note on a manuscript as March 24, 1396. Beyond this useful but unilluminating fact we know practically nothing. Luckily, however, Hilton's writings are rich in revelation of his personality. They show a man of deep devotion to our Lord, of rare humility of spirit, and with a profound admiration for the contemplative life. Along with his love of the mystical he combines a passion for the evangelical which comes out most clearly in his celebrations of the Holy Name. Though with his customary meekness, he often asserts that he himself did not practise contemplation, we cannot doubt that he knew something of the spiritual joy of which he writes, for his words about union with Christ are quick with reality. To make him the wise director of souls he was, he must have had an exceptional combination of mental and spiritual gifts; anacresses, fellow-monks, and influential men of the world sought his guidance. His sane outlook and kindly thoughtfulness are seen in his recommendations concerning discipline: he will have no vain or foolish excesses in

watchings, fastings, scourgings, or other self-inflicted austerities; the right balance of body and soul are to be kept, and the proper interests of each to be carefully considered.

There has been some discussion as to whether he was a learned man. Miss Underhill, on slender grounds, doubts it. But no one can deny that for the age in which he lived he possessed a wide range of knowledge. He had been a diligent student of the great Church Fathers, particularly St. Augustine and St. Gregory, St. Bernard and St. Bonaventura; he had fruitfully studied St. Thomas Aquinas and his fellow-scholastics; but, of these recognized authorities, probably Richard of St. Victor, that bold expositor and bright exemplar of the contemplative life, had done as much as any one to stimulate his interest in mystical doctrine and experience.

These greater lights were not the only ones to contribute to his soul's enrichment and his mind's enlightenment. He owed not a little to his own countrymen. There is evidence that he had read the *Ancren Riwe* with much profit. For Richard Rolle he had a real affection; on many of his pages we catch echoes of the Yorkshire hermit's teaching, and sometimes we find the use of his very words. But Hilton, with his more sober temperament, was a trifle afraid of Rolle's ecstasies, and specially of the sensible phenomena—about these he gives careful warning. To the author of the *Cloud* his debt was immense; it would not be difficult to show that this acute thinker, with his warm enthusiasm for the type of mysticism associated with the name of Dionysius the Areopagite, was a major influence over Hilton's mind. There are not a few parallels between Julian and Hilton: they may have read each other's works.

In the creative forces of Hilton's spiritual development, however, the chief place must be given to the Bible. He knew it thoroughly and loved it ardently. The authority he gave to it may be seen, not only in the number of quotations he makes, but also in the fact that he grounds all his teaching upon its texts.

We possess three books by Hilton: the *Scale*, the *Treatise to a Devout Man*, and *The Song of Angels*. Other writings attributed to him are to be found in private and public libraries in this country and in France; but for the time being, his reputation will continue to rest, as it has always done, upon the *Scale*.

The title, *The Scale*—or *Ladder of Perfection*, visualizes the soul's upward movement from the imperfect to the perfect life. Like Jacob's ladder, it is set up between heaven and earth; it leads from self to God; from the slavery of sin to the freedom of salvation; from the world of phenomena with its multiplicity, confusion, and phantasms to the world of Reality with its unity, order, and abiding certainties. The book is addressed to a 'ghostly sister in Jesus Christ.' Numerous references make it fairly safe to assume that he is writing for an aspirant to the contemplative life, who had passed through a nunnery, and had entered upon the solitary state in some house or cell. At the same time, it is equally clear that he has in mind the needs of all those who desire to follow the life of devotion.

The first part of the book deals with the cultivation of the spiritual life. He says that in Holy Church there are two kinds of lives by which a Christian is to be saved: active and contemplative. The active consists in the more external matters of religion: in basing character and conduct on God's commandments, including obedience to Christ; and in showing love and charity to those about us by deeds of kindness and mercy. Contemplation refers more to the internal life of religion; to the soul's ardent and deliberate search for God, issuing in true knowledge and clear vision of Him, which in turn will bring the soul into ever-deepening experiences of the Divine Goodness; character and conduct, by taking on new power and fresh beauty, will find expression in the flowering of spiritual virtues, and in the exercise of perfect love and charity amongst our fellows. Contemplative life advances stage by stage: first knowing—in getting a clear sight of God; then feeling—especially of warmth, joy, and sweetness in Christ; last comes spiritual illumination—to perceive with the understanding Truth itself, which is God.

Because of the bodily fervours and mental delights associated with these experiences, he finds it necessary, like other writers on the mystical life, to say a word about the psycho-physical accompaniments. He warns his readers against visions or revelations; against all excitations of the sense, as brightness of the eye, wonderful sounding in the ear, and sudden sweetness in the mouth; especially against 'any sensible heat, as it were glowing and warming in the breast.' Here possibly he had in mind those who wished to be imitators of Richard Rolle. Such experiences might be wrought, for the encouragement of devotion, by a good angel; or they might be counterfeited, for the ensnaring of the soul, by a wicked angel: hence these abnormal accompaniments must never be sought for themselves.

As helps to contemplation he recommends the usual means: reading of Scripture and good books; meditation on heavenly things; and diligent prayer with devotion. Prayer, in its spirit, form, and object will be based upon Scripture. For meditation no certain rule can be given for everyone to observe, because our Lord will deal with each seeker according to his disposition, circumstances, and need. In all these works it is wise to use discretion, 'for the mean is the best.'

A further necessary help to contemplation is for a man to enter into himself, to know his own soul and its powers. This inward sight will show the nobility and dignity of our first creation, and the wretchedness and misery we are now in as a result of our sin. This knowledge will make a man eager for deliverance, and for the restoration of his lost powers. Then it is that he discovers that Jesus represents all that he has lost, and he finds his need of Jesus—his soul's Lover and Saviour. To find Him will be beyond all joy, either in heaven or on earth. We are to be like the woman of whom our Lord told in the parable: when she had lost her groat she lit a candle, and sought through the house till she found it:

'And thou shalt cast out of thy heart all sins, and sweep thy soul clean with the besom of the fear of God, and wash it with thy tears, and so shalt thou find thy groat, Jesus; He is thy groat, thy penny, and thy heritage.'

This inward sight of our soul not only reveals our lost righteousness and beauty, but also 'the ground of our sin' out of which arise all other sins. This is a dark and ill-favoured image which 'casts us down from the comeliness of man into a beast's likeness.' The author gives a swift glance beneath the surface of this image when he pithily defines it as 'a false and inordinate love of ourselves.' This is the fountain-head of all our sinning, for from it flow pride, envy, anger, sloth, covetousness, gluttony, and lechery: the seven deadly sins. He says too that this image has five windows: 'these are the five senses by which the soul goeth out of herself, and fetcheth her delight, and seeketh her feeding in earthly things, contrary to the nobility of her nature.'

Here we come upon the really distinctive part of Hilton's teaching: it is in the selection and use of original terms for describing the soul's restoration to its former glory. This image of God, 'which in its first shaping was wonderful fair and bright, full of burning love and ghostly light,' was lost through the sin of Adam; hence it could not be restored by man, but by God alone. This is the work of our Lord Jesus Christ, who is both God and man: His precious death is the ground of all the reforming of man's soul. As to the process of this reforming, there are two stages: one is in part, and had in this life; the other is in fulness, had in a measure in this life, but in its completeness known only in the larger life to come.

The first is the reforming of *Faith*, and is accomplished by divine grace working through the appointed channels: especially the ordained sacraments of baptism and penance. These are provided to deal with original and actual sin; when sincerely believed in and faithfully practised they prove efficacious. But the soul must believe. The mere mechanics and materials of the sacraments can accomplish nothing; the spiritual attitude of the recipient determines the working of grace. All members of the Church, even though they are not conscious of it, possess this blessing, and it is the promise of their salvation.

The second is reforming of *Feeling*, and is much more radical; it can only be secured by high aspiration, sustained effort, and earnest discipline. He says, using the psychological terms of his day, that this higher blessing is a thorough renovation of the soul and all its faculties: 'memory, understanding, and will': terms intended to cover our intellectual, emotional, and volitional functions. The work is completed only in heaven, and the reward is the blissful vision.

It will now be quite clear what Hilton means by this double reformation. In the soul's progress towards perfection, he divides the journey into two parts, instead of the usual three. His reformation of Faith corresponds to purgation: a soul is called from the love of the world, and is 'righted, tried, mortified, and purified.' Reformation of Feeling embraces the other two stages, the illuminative and the unitive: the eager soul leaves behind the uncertainties, the privations, and the sense of frustration which belong to the purgative way; more and more the heavenly light shines upon the pathway, bringing revelations in most unexpected places of new joys, new beauties, and new contacts; more and more there is a dawning consciousness of the ever-present Divine

Companion; till at last knowledge and feeling are fulfilled in vision, and the soul has achieved its highest destiny—it is one with the Eternal Lover.

One of the best known parts of Hilton's book is the long section where he describes all this—the soul's progress in contemplation, and its final reward—under the analogy of a pilgrim's journey to Jerusalem. For, as he says, in his allegorical style, Jerusalem means *a sight of peace*, and betokens contemplation in perfect love of God. To face the journey, all the virtues of the Christian life are necessary, but pre-eminently humility and love. Lurking enemies—temptations and trials—are graphically described, and remedies against them recommended. Above all, the soul must keep alive its desire for Jesus. Hilton shows how this desire brings the soul into that experience, vividly described by the mystics as, 'the dark night of the soul.' If we would know whether this darkness is 'secure,' 'restful,' and 'profitable,' there is a sure test: can the soul reject every other appeal—of the bodily senses, worldly thoughts, vain imaginations—and desire Jesus only? If so, the darkness is safe, and will soon be past; preliminary gleams of the awaiting glory will occasionally shine forth:

'Thou art not there yet, but by some small sudden lightnings that glide out of the small caves of the city, shalt thou be able to see it afar off ere thou come to it, for know thou well, though that thy soul be in this restful darkness without the trouble of worldly vanities, it is not yet clothed all in light, nor turned all into the fire of love. But it perceiveth full well that there is somewhat above itself that it knoweth not, nor hath not yet, but would have it, and burningly yearneth after it, and that is nought else but the sight of Jerusalem.'

At the end of the journey the soul receives its full reward—the beatific vision.

On some pages of the *Scale* the dew of morning is still glistening. Its essential message grows not old—indeed, its emphasis upon character is most modern. Hilton was a loyal son of the Church; he loved her servants, services, and ordinances; he also realized the value of ascetical practices. But in all these he never mistakes the means for the end; and that one end is the production of Christ-like men. With Hilton, personality is bigger than system or creed, ritual or discipline. In a man of that age, this is a point worth stressing.

In conclusion, it is interesting to note that Hilton gained remarkable facility in the use of the vernacular; he wrought it into a medium that admirably expressed his clear, chaste, and methodical mind. Such a placid and sober style did not lend itself to the epigrammatic and picturesque; but at times, by the turn of a phrase, the choice of a fitting word, and the use of an apt metaphor, he does achieve some striking effects.

T. W. COLEMAN.

N.B.—The quotations in the above article are from Dalgairns' edition of the *Scale*.

Recent Literature

THEOLOGY AND APOLOGETICS

Public Prayer. By I. Hillis Miller. (Oxford University Press. 12s. 6d. net.)

Mr. Miller describes his approach to Public Prayer as novel in so far as it is distinct from theological, psychological and anthropological methods. When 'in a sense' he admits 'it draws from all three of these conventional approaches' it pursues 'a scientific analysis of the practice of prayer to-day.' An examination is given, mainly, to the prayer books of Orthodox Jews, Reformed Jews, Roman Catholics, Anglicans and to the published prayers, as representative of Non-Liturgical Protestants, of Dr. H. E. Fosdick. While it is not claimed that these specimens of Public Prayer are comprehensive, we can admit that they are well chosen specimens. The book is characterized by excellent analyses of the documents examined, true insight into the actualities of modern prayer, and many true and witty sayings, some of which are of genuine value, though perhaps this may be deemed as lying outside the author's defined purpose, by giving very little guidance as to how to pray better.

Mr. Miller criticizes severely the theological approach to the subject, and only less severely the psychological, but it should be remembered that these two approaches do at least lay stress on two important factors in prayer which cannot be ignored, the God addressed and the man who addresses Him. Prayer is an idle mockery unless there is a God to pray to, who listens, and theology cannot be so summarily dismissed as Mr. Miller imagines. We need not speak of psychology for the reason that no modern American, the author included, even if he writes to do so, really escapes it. To many minds the only useful judgements in prayer are value judgements. Mr. Miller gives judgements but not on any well defined criterion. If he has one, it might perhaps be defined as the modern American mind. Whether an enduring judgement on prayer can be based on the transitory standards of a live and progressive people is another matter. Are not theological and psychological criterions more valuable? Still, within its defined scope, this is a book of noteworthy ability, and although some may think it lacks the largeness of view and comprehensiveness of treatment of Heiler's *magnum opus*, *Das Gebet*, it is a stimulating and challenging work, of competent scholarship, thoroughly well informed and forceful and lively in expression. It is neither dull nor sanctimonious, and is certainly a book to be read.

John Wesley once said that any public worship was defective which lacked the four great parts of deprecation, petition, praise

and intercession; Mr. Miller follows, with some change of labels, this classification, and naming intercession, petition, deprecation and confession he analyses under these four heads actual public prayers. His view of 'Petitions' is that they are made for 'goods,' which are to-day often better supplied by the doctor or some other representative of our scientific social order. The view is illustrated from questionnaires made by Professor Bisset Pratt. The contents of the petitions actually offered are arrived at by the use of an elaborate Table where the 'goods' asked for are set out in five columns. Each column contains actual things asked for in the five prayer books I have referred to earlier. The parallels show two things at a glance, the large quantity of common material in Prayer, ancient and modern, and a tendency in modern Prayer—the Jewish Reformed and Dr. Fosdick's public prayers—to ask for moral qualities where the older prayer asked for concrete things. Some interesting criticisms of Protestant prayers in this section of the book may be quoted. 'Often Protestant services fail to build up the atmosphere necessary for sincere petitions in the long prayer and this part of the service is engaged in as a matter of routine and as an occasion for oratory. It merely serves as an isolated number on a programme—and fails to arouse a genuine interest in petition.' 'Some ministers go so far as to admit that they could not preach if it were not for the prayer which immediately precedes the sermon. Under these circumstances the prayer is not real petition but a kind of warming up exercise for the minister.' 'Preaching may be bright, individual and opinionated, but public prayer should not be. If it is opinionated on the part of the minister, it becomes private prayer for him rather than common prayer for the congregation.'

Some interesting observations are made on Thanksgiving. Mr. Miller says that gratitude is difficult in modern America because everybody there wishes to pay, or to be paid. Obligations, he feels, must be met. Thanksgiving in itself is therefore not of much value. His discussion of thanks from this point of view is illuminating and challenging. Praise, he shows, tends to weaken in modern worship. The various descriptions of Deity culled from his five prayer books, were certainly most convincing in the times and country where Monarchy supplied a natural metaphor of God, which is not supplied by an electoral President of the United States. The sense of adoration which we find in such a modern hymn as

'My God how wonderful Thou art
Thy Majesty how bright,'

finds little illustration in Mr. Miller's book. Adoration of God is, no doubt, hardly the mood of modern Humanism, but may this not suggest weakness in the modern mood? If there is a God, in any intelligible sense of the word, how can a human worshipper approach Him except with adoration? We wish Mr. Miller had given us some clear notion of the God, to whom he makes a few passing references, with whom we have to do when we pray. For it is true, as indeed he says 'that not only do methods of prayer and actual desires affect

the idea of God, but that the ideas of God also react upon the form and content of prayer.' 'The Confession of Sin,' says our author, is a lost art. May not its restoration depend on a much profounder theology and psychology than that which is fashionable to-day? Mr. Miller has given us much valuable data, can he not follow it up, even if in his next book he is forced into a 'theological approach,' with conclusions of practical value to men who want to know how better to pray?

J. E. RATTENBURY.

The Atonement. The Dale Lectures for 1933. By Principal R. S. Franks. (Oxford Press. 6s.)

Readers of Dr. Franks' authoritative volumes on *The History of the Doctrine of the Work of Christ* must often have wished for a sequel in which the writer gave his own account of the Atonement. In these lectures he has done so, and it is right that he should print on the title-page the motto that closed the earlier work. He himself tells us in brief what his own doctrine is—it is a form of Abelard's theory, based on a modern rendering of the philosophical argument of Anselm. It seeks to be both experimental and rational. For Dr. Franks the appeal to experience is fundamental, yet by itself it is not enough; experience must vindicate itself at the bar of reason. Here many minds will go with his. Even though human reason can never fully explore any doctrine that involves God, yet no doctrine can be true that ignores or contradicts reason. In the eight lectures that form the volume Dr. Franks deals concisely with 'The Biblical Material,' the 'Historic Theories of the Atonement,' and the philosophic argument from Ontology, as well as with his own construction of the great doctrine. It need not be said that this means severe compression, but Dr. Franks' mastery of the material is so complete, and his discernment of the crucial points is so nearly unerring, that the sense of spaciousness is not lost. The book is not a dry digest but a living exposition. For those who have no leisure for the *minutiae* of history, but wish to see the salient points and to understand the underlying issues, this is the very book.

To pass to the author's own constructive account, this reviewer, at least, agrees with almost all that he says, yet is left with the question that has always haunted Abelardian theories, 'Is there nothing more?' Dr. Franks rightly declares against all theories that base on 'expiation' or 'satisfaction' or 'penalty.' He is right, too, when he points out that the word translated 'propitiation' in the English Versions of the New Testament, had lost its literal meaning by the time that the Septuagint was written and means in the Apostolic writings practically what 'atonement' or 'reconciliation' means. Dr. Franks is right, again, in objecting to the second word in the phrase 'vicarious punishment' but in retaining the first. Yet does he do full justice to the first? In other words, does he show why the death of Christ was *necessary*? I don't, of course, mean the particular form of death, or the physical sufferings, dreadful as these were, but the experience

expressed in the Cry of Dereliction. Dr. Franks rightly insists that this must be taken with that other word from the Cross, 'Father, into Thy hands,' and he rightly uses the phrase 'alienation from God' to describe the utmost consequences of sin, but why was it necessary that Christ should 'sympathetically understand' this alienation? To put the same question another way, at one point the author quotes the passage, 'The Good Shepherd lays down His life for the sheep,' and at another writes, 'The nearest analogy to our Lord's work of Atonement . . . is that of the doctor or nurse, who goes down to work among a plague-stricken people, until at last the saviour is stricken with the very same pestilence'—but, it is plain that neither for the shepherd nor the doctor is it necessary to die that he may save. Often both have saved without death. Dr. Franks rightly claims that the starting-point of any true doctrine of the Atonement must be the Love of God, but one cannot help asking whether he has shown adequately why the Love of God itself required, not only the Incarnation, but the Cross. The author points out the shortcomings of the theories of McCleod Campbell and Moberly, but one may still wonder whether these writers have not pointed to the right road, even though they have not accurately tracked its course. Does Dr. Franks' exposition do justice to the truth embodied in the latter part of the Fifth Chapter of Second Corinthians? For many this is the beginning of the fuller exposition of the Cry of Dereliction. It would be unjust, however, as well as ungracious to close even a brief review of such a book with a question. The writer is a master of his subject. He has erudition, though it is never paraded, and he has the rarer gift of insight too. There is no better account of the stage that the discussion of the doctrine of the Atonement has now reached, no surer guidance to the shortcomings of earlier theories, and no more persuasive exposition of the modern form of the great theory of Abelard, than in this book.

C. RYDER SMITH.

Christ and the World of Thought. By Daniel Lamont, D.D.
(T. & T. Clark. 9s.)

'Thought is not exhausted by Science, and Life is not exhausted by Thought. The desideratum of the hour is the decision as to the true relation of Thought itself to human Life as a whole.' To assist this decision is the object with which Dr. Lamont, the Professor of Practical Theology in New College, Edinburgh, has written this book. It is intended, as he says, 'for the hour'; for he begins by referring to the revolution in thought which has taken place in these modern days: this revolution is apparently all to the bad; though there are certain 'modern' tendencies which win his approbation. This is a little confusing, the more so as we are never allowed a very clear idea as to what is meant by Thought. Sometimes it appears to be the whole process of reasoning, sometimes 'modern' scientific thought, and sometimes certain of the more recent speculations in the realm of physics. At any rate, we are to observe that 'thought' has now

come to its frontier or boundary, and we must leave it behind to pass into the beyond. This can only be done under the guidance of faith. Here we must travel through four stages, represented by the contrasts 'I-it,' 'I-thou,' 'I-the Absolute,' and 'I-Beyond.' Beyond is God, who sometimes seems to be identical with the Universe, and sometimes with the Absolute, and who reveals Himself to faith, both continuously and in Christ. At times the author appears to have Kant in his mind, though he only mentions Kant in passing; at times, T. H. Green (lately expounded by his namesake) who is not mentioned at all. But he has evidently been greatly influenced by the work of Mr. J. W. Dunne, on Time. The second part of the book passes from Metaphysics to Theology; Revelation is found at its highest in Christ, and indeed in the Cross. Faith means standing before God (though this can hardly be called a definition of faith, as the author suggests); and to stand there is to stand before the Cross. We have here two interesting chapters, on prayer, and on the Trinity; and Dr. Lamont offers a reconciliation of 'ethic' and 'apocalyptic' in the New Testament by confidently identifying the Parousia with the destruction of Jerusalem in A.D. 70. The connexion between the two parts of the book is not very close; in the first the author is the lecturer (occasionally with humorous illustrations, not wholly in place in a work of this seriousness); in the second, the preacher, with something of the dogmatism of the pulpit. The argument is worth studying; but it is not easy to follow, nor, we think, very likely to convince. For, as the reader will ask, is not the true antithesis to faith, not thought, but sight? And in the chapters which have crossed the boundary and left thought behind, the author, quite rightly, demands as much thought from his reader as before.

W. F. LOFTHOUSE.

Christian Theology. By The Rt. Rev. D. C. Headlam, D.D.
Bishop of Gloucester. (Oxford Press. 12s. 6d. net.)

The Bishop of Gloucester has rendered a valuable service to the world of theological thought by the publication of the present volume on Christian Theology which is the outcome of lectures delivered to theological students at King's College, London, and in the University of Oxford during his tenure of the office of Regius Professor. It is obvious that many years of study and reflection lie behind this work and in addition to a spacious intellectual equipment the author possesses a clear and crisp style. While the volume before us deals only with the sources of Religious Knowledge and the Doctrine of God, it may be said that it touches on most of the issues which we should expect to find discussed in a book on Christian Theology. Dr. Headlam hopes in a future work to deal with what he describes as the subsidiary subjects of Creation, Redemption, Grace and the doctrine of the Christian Church and Sacraments. It will be the common desire of his readers that Episcopal duties may permit of his completing such a worthy task. In the first part of the present volume

the author treats of the sources of Religious Knowledge. He writes useful chapters on Natural Religion, the Bible and the Church and concludes the section with a discussion of the question of authority in religion. The second part deals with the doctrine of God. After considering the traditional arguments for the existence of God—and apparently it is still necessary for writers of theological text-books to engage in the tedious process of slating the 'proofs,' demolishing them and then rehabilitating them—he proceeds to criticize anti-theistic theories and to relate the theistic hypothesis to modern thought. Whether a reader previously unacquainted with the views of Alexander and Lloyd Morgan would be greatly enlightened by the meagre account of their positions given by Dr. Headlam is highly questionable. With the exception of the last three chapters, the remainder of the book is devoted to Christology, although the treatment is mainly historical. Out of seven chapters on Christology, one alone treats of the Christological problem—the rest are concerned with the Jewish expectation, the Historical Jesus and the history of the Person of Christ in the New Testament and in Apostolic times. A perusal of this conscientious work suggests one or two reflections. In the Introduction, the author reminds his readers who, he supposes, will be mainly Anglican ordinands, that the literature of the subject is large, but that the important thing for the student to know is that he may neglect most books as they are but copies one of another. It is clear, if the bibliographical footnotes are any guide, that Dr. Headlam has followed the advice which he tenders to his readers. Indeed, if he had not so easily assumed that most books are but copies one of another, he might have widened his own selection of literature to the great advantage not only of his bibliographies but of the content of the volume itself. To take a few instances. We look in vain for any references to the works of Oman or Tennant. The author can write a section on the Psychology of Religion without mentioning in the text or footnotes the views of Freud, Jung or Leuba. Apparently the Barthian school may be neglected for no notice is taken of any member of the school. In a footnote in which books on the Virgin Birth are suggested for reading, Dr. Taylor's masterly monograph is not named. We understand that Dr. Headlam is somewhat contemptuous of Form-criticism and that may explain why in the New Testament section he has nothing to say about it. These omissions are significant of the atmosphere of the book and one cannot help feeling that it belongs to the last generation. The difficulties which occur to Dr. Headlam are of small account to the present generation, whose outlook has been so largely influenced by the idea of evolution, the new physics and the new psychology. Indeed the difficulties of this generation end where Dr. Headlam's begin. Take, for example, this naïve remark on the evidence for the Resurrection. 'If five hundred people simultaneously have the same experience there must be an objective cause for it.' Certainly there was an objective cause in the sense that every experience is a subject-object relationship but the crucial issue is the nature of the objective cause.

Was it real according to the traditional interpretation—and we believe it was—or was it imaginal? (Incidentally Dr. Headlam omits to remind us that this reference to five hundred people finds no echo in the Gospels.) A remark such as we have quoted may indicate how far removed is the author's mental outlook from that of the present generation. In his treatment of such controversial issues as the Virgin Birth and the Resurrection, he sees solutions where others find problems. As a statement of the theological position of the twenty years ago, this volume is deserving of high commendation. But if a restatement of Christian truth in relation to the intellectual conceptions of the day is desired—and we agree with the author that such restatement is necessary from time to time—an inquirer will need to look elsewhere.

HAROLD ROBERTS.

The Synoptic Gospels. By James Hardy Ropes. (Harvard University Press. Humphrey Milford. 6s. 6d. net.)

These four lectures by that eminent New Testament scholar, the late Professor J. H. Ropes, are of extraordinary interest and value. They are based on the conviction that each of the Synoptic Gospels is a distinctive work by an author (not merely a compiler) who wrote with a definite purpose and some kind of literary aim. The method followed is to consider the point of view of each Evangelist, the consequent selection of material, and the order and emphasis in its presentation. Neither Mark nor Matthew is primarily intended as a biography or a history. The one has a theological purpose; the other catechetical, being a systematic manual of instruction on the life and teaching of Jesus. Luke's Gospel, on the other hand, is a biography, with Acts as a historical sequel. The most interesting discussion relates to the purpose of Mark's Gospel. Professor Ropes holds that Mark sought to supply an answer to the crucial question, 'Why did the Messiah die?' By his historical narrative Mark demonstrates that the sole ground of the condemnation of Jesus was His claim to be the Messiah. But he meets the theological problem by showing, from the prophetic words of Jesus in the parables of ch. iv, and eschatological discourse of ch. xiii, that the death of Jesus was in line with the Divine purpose of future Messianic glory. This view of the aim of the earliest Gospel is set forth in attractive fashion and deserves careful consideration. It certainly helps us to understand why the teaching of Jesus recorded in Mark is of relatively small extent. We are rather surprised to notice that Professor Ropes does not lay more stress on the *mode* of Christ's death as the root difficulty for the Jew. A crucified, and therefore accursed, Messiah was unthinkable. Space allows but the bare mention of other important matters that emerge. Professor Ropes credits Mark with high literary art and skill, despite his bad Greek! He rates Luke high as a literary and historical writer, but thinks that he is inferior to Mark or Matthew in 'originality or force of intellect.' About the elusive 'Q' a 'pure hypothesis,' the author

is very sceptical, and thinks that the possibility of Luke's use of Matthew as a source of the sayings is 'still open.' The concluding lecture discusses some important subjects, such as the Form-criticism movement, of which no high hopes are entertained, and the Gospels as possible translations from Aramaic originals. The book throughout is stimulating and vital. It has the special merit of suggesting to the New Testament student several promising lines of research.

H. G. MEECHAM.

The Speaker's Bible : Isaiah, Vol 1. (Aberdeen. Speaker's Bible. 9s. 6d. net.)

Among publications which have as their avowed aim the immediate help to a busy preacher the Speaker's Bible holds a foremost place. The compilers claim to have gone through hundreds of homiletical productions, to have sifted out all that they adjudged to be worthy, and to have largely re-written this residuum with the addition of original matter. The 'Index of Sermons' printed as an appendix is certainly copious, and, if each name on the list can hardly be classed as 'a master of the preaching art' (vide the jacket), it covers most of the churches. Methodism, in each of the three sections, is represented. Though a work of this specific nature is not bought primarily for the 'Introduction' all that follows will be enriched if it is regarded from the standpoint of the clear and scholarly article by Professor W. A. Davies. Isaiah is a 'Bible within the Bible.' The nucleus of genuine Isaianic material is interwoven with anonymous prophetic oracles of late origin. This is freely amplified and adapted to the changing circumstances of later and different times. The variety of authorship does not impair the true unity. This unity is created by the continuity of the prophetic element. Professor Davies gives a helpful analysis of the book and an instructive view of the writers and their times. Some preachers will discover the illustrations to be the most stimulating parts of the contents. On the whole they are culled from literary beds rather than scientific fields or philosophical heights. They are fresh and relevant to the subjects to which they are attached. Under not a few of the texts follow what may be described as ready-made sermons, but, generally speaking, the matter requires sufficient shaping to demand some work from the preacher. Amateur builders of wireless sets are not infrequent who claim to have 'made' the set to which one is asked to listen and expected to admire. All they have done is to purchase complete parts and assemble them by the aid of a blue print. Here are parts and blue prints, but there will not be much music unless the preacher provides something more. They therefore leave room for constructive ability of a personal order. It ought to be added that not all the contents are composite in nature. Some writers are largely reproduced unaltered, notably the Rev. J. H. Morrison. The book may be commended as a present help in time of trouble. When the self-starter jibs a work like this may give the handle a vigorous swing and persuade the engine to get on with its work.

ERNEST BARRETT.

Supernatural. By Edward Langton, B.D. (Rider & Co. 15s.)

The sub-title describes this volume as a Study of the Doctrine of Spirits, Angels and Demons, from the Middle Ages until the present time. It attempts to investigate the Christian doctrine of good and evil spirits in the light of the most recent available knowledge. The subject of Angelology in the Middle Ages and in the post-Reformation period occupies the first part; Demonology is dealt with in part two; 'The doctrine of departed Spirits' which includes the conceptions of Modern Spiritualism forms the third part. The volume is encyclopedic. On its first pages we see how the nameless mystic who passed as *Dionysius the Areopagite* coloured the teaching of the whole Medieval Church. John Wesley's references to angels, to devils and evil spirits, and to their activities in the lives of men are quoted at length though it must be remembered that in many passages of his *Journal* Wesley is not recording his own beliefs but setting down strange incidents which were reported to him in many places. The pages which describe modern spiritualistic phenomena are of special interest. The positions taken by Dr. Russell Wallace, F. W. H. Myers, Sir William Crookes, Conan Doyle, Sir Oliver Lodge are brought together in a way that will appeal to students of the subject. Eminent men have reached the conclusion that there is a large body of facts which science has so far failed to account for and that it is legitimate to suspend judgement, and demand time for further investigation. Mr. Langton himself hesitates to accept the evidence for some of the more startling phenomena without opportunity for personal research, but thinks the evidence is 'strongly in favour of the Spiritistic hypothesis, which must, however, be applied in the light of new knowledge that may be gained of the working of the subliminal self, and of telepathy.' The book shows clearly that scientific materialism is now out of date and that is clear gain, though it does not make us converts to modern Spiritism.

J. T.

Outline of Buddhism. By C. H. S. Ward. *An Outline of Islam.* By C. R. North, M.A. 'Great Religions of the East' Series, Edited by Eric S. Waterhouse, M.A., D.D. (Epworth Press. 2s. 6d. net each.)

We welcome these books on Buddhism and Islam in the series which the Epworth Press is publishing, with Dr. Eric Waterhouse as general editor for the series. The books are cheap, of convenient size, and well printed and bound. The aim of the series is to describe religions other than Christianity in terms that can be 'understood of the people,' in order that, by understanding something of their systems of belief and practice, and by realizing exactly what we share and where we differ, our sympathy and respect for 'all the families of the earth' may be deepened and increased.

The first of these books to hand is by Rev. C. H. S. Ward. His qualification is thirty years in Ceylon, and he therefore writes from

long and close association with the adherents of what he claims is the purest form of Buddhism. Every writer on the subject has to face the initial difficulty, and has to ask himself, What is Buddhism? Is it Hinayana Buddhism, or is it Mahayana Buddhism, with its variations from an elevated Docetism on the one hand to the idolatrous Lamaism of Thibet or the Nat devil-worship of Burma on the other? Or again, how far do the sacred texts, the Pali Pitakas, represent the original teaching of the Buddha himself? Mr. Ward faces these issues in the very first sentence of his preface, and tells us forthwith what road he is taking. He admits nothing as Buddhism proper which is not found in the Pali Pitakas, or is clearly deducible from them. This Hinayana Buddhism, Mr. Ward claims, is the primitive Buddhism, the teaching of the Buddha himself. Not every one would agree with him, and in this respect we would refer the reader to Mrs. Rhys Davids' book, which is reviewed below. This question we can leave to the experts to solve and answer. Here we have a most excellent description of Hinayana Buddhism. The first section deals with the story of the Buddha himself, and his search to solve the enigma of life, how to bring rebirth to an end. At last under the shade of the great Bo-tree he found Enlightenment. In the chapters on the Buddhist doctrines of Man, Karma and rebirth, the Way of Salvation, Nirvana, we meet with tremendous difficulties from the Western point of view. It is here that we have found Mr. Ward's book most helpful. Some of the difficulties, he has shown, are inherent in the teaching of the Buddha himself as shown in the Pitakas, but others are due to our Western attitude of thought and life. We must learn to think 'Buddhistically' if ever we are to appreciate the excellencies of the Buddha and the Buddhist system. There is, for instance, no theory of cause and effect. All belief in an Ego is the most persistent delusion of gods and men. Karma is what survives, and not the individuality of a man; for the Buddhist doctrine is Rebirth without Transmigration of Souls. There is no soul. We recommend the book as a clear and helpful exposition of Hinayana Buddhism, and we hope that the general editor is proposing to give us at some future date the same facilities for learning something of the rudiments of Mahayana Buddhism as Mr. Ward has most excellently done now for Hinayana Buddhism. After all, the great majority of Buddhists are Mahayana Buddhists; it is certainly the most 'religious' Buddhism. Some would deny that Hinayana Buddhism is a religion at all, or that it is any truer to the teaching of the Buddha than some forms of Mahayana Buddhism.

Professor North, of Handsworth College, writes on Islam. He is especially equipped for the task by his term in India, where he was a missionary in the Lucknow and Benares District, intended particularly for work among the Muslim. The book is clearly written in such a style that no reader could have any difficulty in following it. Mr. North's knowledge of Arabic has enabled him to deal clearly and accurately with the various Muslim terms. After explaining why it is that the religion of the followers of Muhammad is properly called Islam and not Mohammedanism, Mr. North gives a sketch of the Life

of the Prophet and the marvellous conquests of the ten years which followed his death. In a hundred years, in spite of serious factions and divisions in Islam, they had reached Western China and Central France. If it had not been for Charles Martel, they might easily have conquered Europe. If it had not been for Vasco da Gama and the pioneers of the route round the Cape of Good Hope, they might easily have over-run the whole of Asia. What are the authorities of Islam, the foundations of their faith and practice? What does the Muslim believe, and why? What does he do when he worships? These are the questions which are commonly asked; and they are answered here simply and carefully. The concluding chapters are interesting and informative. They describe the various sects of Islam, who those are who have built a mosque in Woking, who is the Aga Khan, and such like questions. The most interesting feature of Islam from the Christian point of view is probably the Sufi movement, those mystics of Islam. Here Professor North's book is particularly helpful, since he is careful to show both where we walk together and where we part company. The book is written fairly, and no attempt is made to see Christian influence, where probably there has been independent growth. The outstanding example is the martyrdom of Al-Husain, and the undoubted similarities between the Shia doctrine of intercession and redemption in connexion with the death of Al-Husain and the Suffering Servant in the Old Testament and Our Lord Himself in the New Testament. Professor North is careful here to point out the probability of independent growth, and to suggest that here we have the outcome of a fundamental necessity in man's religious consciousness. We recommend this book as a useful introduction to the study of a religion by which two hundred and fifty millions live to-day.

NORMAN SNAITH.

Buddhism ; Its Birth and Dispersal. By Mrs. Rhys Davids.
(Home University Library. 2s. 6d. net. Revised
Edition, 1934.)

This is a wholly revised edition—to a large extent a new book. Mrs. Rhys Davids has a definite position in this matter of Buddhism, and it is this position she maintains in this book. She is convinced that the original teaching of the Buddha is not that of the Pali tradition. The sacred Pali texts, namely the three Pitakas, are representative of Hinayana Buddhism. To Mrs. Rhys Davids, neither the Hinayana Buddhism of Ceylon nor its opposite number, Mahayana Buddhism, is the original teaching. Mahayana Buddhists and Lamaists would acknowledge that in their faiths the doctrine has developed, each thinking his own the fine flower of full growth, but Mrs. Rhys Davids maintains that Hinayana Buddhism has no better claim than these to be the original teaching. If they have grown forward, the Hinayanists have contracted. The authoress starts with a Working Hypothesis, and it is this—we all desire and will the More, and not the Less. This is a universal characteristic of Man. All great religions

offer the More, Zarathustra, Muhammad, Jesus, Moses. And so did Gotama the Sakyamuni, who afterwards was known as the Buddha. Hinayana Buddhism alone offers the less, and it is a monkish perversion, a 'tradition of the elders' deserving of censure equally with that tradition against which Our Lord Himself battled.' This book should be read immediately following the book by Mr. Ward in the series which the Epworth Press is publishing. Almost every statement made by Mr. Ward is flatly denied here, as indeed it is bound to be, since Mr. Ward makes it clear that he is describing Hinayana Buddhism, and Mrs. Rhys Davids holds that this is a perversion of Buddhism. For our part, whilst we are in no position to join in any battle of giants, we are persuaded that Hinayana Buddhism can never be the teaching of Gotama. Whatever difference there may be between East and West, we cannot believe that the Buddha could have done what he did on such purely negative teaching. Indeed, Mrs. Rhys Davids claims to show from many fragments in the Pali texts themselves an original teaching which flatly contradicts the Hinayanist tradition. We rather suspect that Mrs. Rhys Davids' Buddhism is Buddhism as it ought to have been, but at the same time, we are prepared to go more than half-way along the road she has travelled far. The Buddhism she portrays is at least a religion; so are Mahayana Buddhism and the Lamaism of Thibet, but Hinayana Buddhism is exactly 'soul-less.'

NORMAN SNAITH.

This Holy Fellowship. By Canon Peter Green. (Longmans Green. 3s. 6d.)

Books on the Holy Communion form a growing library of devotional literature. A notable addition to the list is Canon Peter Green's new volume, 'This Holy Fellowship.' This book is the outcome of a rich and varied experience in the preparation of young people for their first communion. The writer faces the theological issues with a simplicity which proves his knowledge and ability. The talks are gathered round the themes of the service and preparation for it, of the Sacrifice and worship, of communion, prayer and thanksgiving. Each study is set as a series of paragraphs in which one leading thought is expressed. These paragraphs provide a course of Lenten reading far removed from the esoteric and merely poetical matter often provided for the season of discipline and sacrifice. The difficulties found in approaching the Table are challenged in the opening chapter. The repulsive Christian may prove a lasting hindrance to the would-be communicant but the indwelling Christ gives a unique strength and creates a new fellowship in the Life eternal. One cannot overestimate the value of such an invitation as is here given: 'I always tell my boys and girls that if, when they come to their communions, they could actually see Jesus they would see Him welcoming them with a smile and would hear Him say: "Come in, come in! I was expecting you. Sit closer to Me. You are a welcome guest."' Those who absent themselves through fear, neglect or unworthy thoughts of God will become aware in the

light of such a welcome, of a new urgency. The homely setting and the vivid illustrations in the text of this book make it easy to understand. There is much light for the mind in such an illustration as this: 'When the children came to their summer treat in the vicarage garden in the old days, they had a mug or cup slung round their neck by a string. Some got little, some got much, but each got all his vessel would hold.' That is true of God's dealings with us all. Illustrations like this abound throughout a book that will deepen faith and quicken understanding. This volume is a golden treasury of devotional reading for all seasons.

J. H. M.

The Old Testament in Greek. Volume II. The later Historical Books. Part IV. I Esdras, Ezra-Nehemiah. Edited by A. E. Brooke, D.D., Norman McLean, M.A., and the late H. St. J. Thackeray, M.A. (Cambridge University Press. 20s.)

All Old Testament scholars will be glad that another stage has been reached towards the completion of what has come to be known as the larger Cambridge Septuagint. For this part completes the second volume. Probably no department of Biblical study more urgently demands attention than does the field of the Greek translations. But the problem is so wide and so difficult that few scholars feel themselves able to tackle it. At any rate this publication increases the number of valuable aids to the study of the subject. It is most carefully done, and the book, with its fine paper and beautiful type, is a delight to the eyes. It will be indispensable in all our College libraries. Its appearance reminds us once again of the great loss to scholarship entailed by the death of Thackeray, and we regret to learn that its publication was delayed by serious illness of Mr. McLean. That he has recovered and was able to help in the final revision of this part is good news, and we hope that the whole enterprise may move steadily towards completion.

W. L. W.

A Christian Manifesto. By Edwin Lewis. (S.C.M.P. 6s. net.)

Dr. Lewis records as significant for the appreciation of this book, a conversation in which a student, having listened to lectures embodying many things here set forth, came to him one day and said: 'Professor, I think that something has happened lately deep down inside of you.' 'I did not deny it,' said the writer, 'the real question is as to the *meaning* of what happened.' The spiritual quality of the book is indicated in the record of that incident. It is a frank appeal to return to the unique reality of Christian experience as the final authority for a statement of Christian truth. Dr. Lewis is a modern, but he is convinced that there has been needless surrender to unbelief. Criticism has ceased to be genuinely historical if it fails to recognize the essential *supernaturalism* underlying Christian experience. The method of the book is to recognize

first in the New Testament witness a creative spiritual force, not simply an ethical and social rebirth; moreover the experience which originated in Christ passed on directly to others by faith in Christ. This experience is adequately conceived and expressed only if we are able to surrender ourselves to 'The Inescapable Supernatural.' Much New Testament history may have to be interpreted symbolically—after the manner of the Platonic Myths. This is not to reduce New Testament symbolism to poetry in order to discredit it as childish fancy; but as essential to the interpretation of spiritual facts which created the original New Testament experience, and can re-create it whenever we have faith. The consciousness of Sin follows naturally the reawakened consciousness of a Holy God, and the New Testament experience of Atonement is again revealed as a vital human need. 'What is there left for me to do but see in every man everywhere . . . a Soul for whom Christ died, and therefore a Soul to whom I have an inescapable obligation?' It will be seen that *A Christian Manifesto* is marked by intellectual fearlessness and intense moral earnestness, and indeed this latter becomes its most significant quality.

ERNEST H. PITWOOD.

The Saiva School of Hinduism. By S. Shivapadasundaram, B.A. (George Allen & Unwin. 6s.)

Śaivism is one of the great sectarian religions of India. It derives its name from the god Śiva and is the largest, numerically, of the Hindu creeds, strongly established in South India. The author, formerly a principal of a college in Ceylon, gives us an account of the theory rather than the practice of Śaivism. It is remarkable in that it is a first-hand statement by an adherent of the ethics of a creed chiefly known in this country through the writing of Europeans. Śaivism presents to us the general outlook of Indian religions, so different from that of the West, and at the same time exhibits some independent features of its own. In both respects the author gives a clear exposition. The book will be welcome to all who desire first-hand acquaintance with the living religions of India.

E. S. W.

In *The Man God Uses* (Marshall, Morgan & Scott, 2s. 6d. net) the Rev. Oswald J. Smith loses none of his vigour. This latest book is a strong wind from the North and is an acid test of vitalized Christianity. The author's messages come straight from the heart of a man who sees with a single eye.

HISTORY, BIOGRAPHY, TRAVEL

God's Soldier. By St. John Irvine. (Heinemann. 2 Vols. 36s.)

MR. ST. JOHN IRVINE'S dramatic instinct and his vigorous and vivid pen have found an ideal subject in the founder of the Salvation Army and have enabled him to present a convincing portrait of its first General as 'God's soldier.' We might even reverse the order of the last words and say a convincing portrait of God's Soldier in the person of William Booth. For of all the brave and devoted warriors of the Cross none in recent times answers more fully to Paul's description of the Christian soldier, or could more truthfully affirm with that chief of the mighty men of David's Lord 'I have fought the good fight.'

It would seem, however, that the author's purpose was not solely to perpetuate the memory of the old General, but also to vindicate the character and policy of his son, Bramwell Booth, the second General, especially in regard to the tragedy of his deposition. From the day when as a lad, seven years of age, he gave his heart to Jesus to the day he yielded up his spirit to his Lord, Bramwell Booth lived for the Salvation Army. Without his great organizing power and his tireless devotion to the work of administration, the flaming zeal and vigorous leadership of his intrepid and equally tireless father would have accomplished comparatively little. It is lamentable that his last days should have been clouded by calumny and suspicion, which developed the storm of insurrection in the High Council that finally brought about his fall. Possibly the action of the High Council was determined in part by the desire to prevent the person believed to be the General's nominee as his successor from ever becoming General. It led, however, to conduct which, says our author, 'the majority of the high officers have every cause to wish forgotten.'

Mr. Irvine's admiration for the Booth family leads him to continue his narrative until five years later Bramwell Booth's successor, General Higgins, resigned his command and in September, 1934, the High Council elected Commander Evangeline Booth, seventh child of William and Catherine Booth, the Army's fourth General.

Notwithstanding other digressions, notably a fifty page excursus on Wesleyan Methodism, and some admirable pen sketches of men who were of Booth's company in the early days of his career, the hero of the book is, of course, William Booth. His story is given from the days of his parents to the hour of his own obsequies. Much care is spent on the making of the man. We are introduced to his parents—Samuel Booth with his 'cold nature, worldly ambitions and vulgar spirit and manner,' and Mary Moss whose 'dark handsome Hebrew features instantly attracted' him then a widower of fifty years of age, and whom 'he pestered until she consented to be his wife.' Their second child was the redoubtable William. A page or two later we are introduced to the next chief formative influence of his life—Catherine Mumford, daughter of gay Sarah Milward, who was healed both in

body and soul by simple faith in Christ, joined the Methodists, and a little later was banished from home because she would not give up her attachment to eloquent and handsome John Mumford. Their only daughter was delicate Catherine, whose 'childhood was afflicted by curvature of the spine, her girlhood by incipient consumption and her old age by cancer,' but who, after her marriage with William Booth, proved so true a partner of his toils as to raise the question whether the Salvation Army did not owe as much to her influence, as to her husband's labours, and to gain for her by universal agreement the title of Mother of the Salvation Army.

The story of Booth's earlier manhood is recorded in almost meticulous detail:—The struggles through which he passed first to enter and later to leave the ministry of the Methodist Church, the one and the other that he might best do the work of an evangelist; the romance of the East London Revival Mission, which invaded the Provinces, developed into the Christian Mission organized on the model of Wesley's societies; and finally in 1878 emerged as the Salvation Army. Then follows the thrilling account of its struggles and persecutions, its triumphs and its trophies, its sufferings and its exultations, its universal message and its swift spread, its gospel of blood and fire—apprehended by simple faith producing a life of good works, heroic courage, indomitable perseverance—until even more truly and widely than the eighteenth-century revival whose spirit it caught, the Salvation Army, under General Booth's command, justified Charles Wesley's rhapsody:

More and more it spreads and grows
Ever mighty to prevail
Sin's strongholds it now o'erthrows
Shakes the trembling gates of hell.

And the rest of the acts of William Booth, the Army he raised up, the lifelong war he waged, the miracles of grace he witnessed, the countries he invaded, the shelters he built, the farm colonies he founded, the great social organism he created, the mighty men he gathered round him, the honour that came to him, are they not written with the pen of a ready writer, until the reader's heart glows with wonder and joy in St. John Irvine's lively and instructive book of the chronicles of 'God's Soldier?'

W.

The Music of the Methodist Hymn-Book. By James T. Lightwood. (Epworth Press. 6s.)

This encyclopædic volume tells the story of each tune in the new hymn-book with biographical notes on the composers. Mr. Lightwood is recognized as our chief expert on this wide subject. He possesses rare technical knowledge and has devoted laborious research into the subject which he has made his own. His *Hymn-Tunes and their Story* has been greatly used and prized, and this new volume is marked by the same wealth of detail and the same breadth of knowledge. He

gives special attention to composers of whom the world knows little. We come into touch with humble local musicians whose names are not in the dictionaries but whose compositions have formed valuable contributions to the advancement of Church worship. His Introduction traces the story of Methodist music from 1742 when Wesley published the 'Foundery' Tune-Book which drew its material from almost every available source—German chorales, French and English Psalm-tunes, adaptations, and early eighteenth-century tunes. Light is thrown on each of these sources and on Wesleyan, Primitive Methodist and United Methodist tune-books. A notable feature of the present Hymn-Book is the introduction of Folk Songs, Traditional Airs, or Old Melodies. The Strasburg, Genevan, and French Psalters are all represented in the present book. These receive due attention as they appear. 'Slane' (632) is adapted from a traditional Irish air, 'With my love on the road.' St. Patrick's Breast Plate hymn is fitly joined to an ancient Irish melody adapted and arranged by Sir Charles Stanford. There are three plain-song melodies, 'Vexilla Regis,' 184 (1), 'Adoro Te,' 691, and 779 'Veni Creator' which we probably derive from the eighth century, but 'bear traces of Christian song of still earlier times, reaching back in all probability to the very melodies sung by our Lord and His Apostles.' Mr. Lightwood's biographical notes on such leading composers as Sullivan, Dykes, Sterndale Bennett, Walford Davies, E. J. Hopkins, Stainer, Dr. Mann and that on Orlando Gibbons will be greatly valued. He is specially at home in the work of Charles Wesley's two famous sons, of Lampe and Dr. Boyce. The sketches of Dr. Wostenholm, Dr. Brockless, Alfred Beer and T. C. Gregory have their own interest for those who use this hymn-book. It is quite impossible to do more than indicate the wealth of information as to tunes and composers. The notes on 'Irish,' 'Miles Lane,' 'Ascalon,' and 'Battle Hymn,' 260 (ii), make their own appeal. 'Atonement,' which is set to Charles Wesley's 'Lamb of God whose dying love,' comes from the Old Brethren's Church of the Sixteenth Century. It is set in the 1566 Bohemian Tune-Book to a hymn which has not passed into current use. The present form of the tune is due to James Turle. 'Burford' which is set to Samuel Wesley's noble strains, 'Behold the Saviour of Mankind,' was inserted by John Wesley in the 'Foundery' Tune-Book in 1742. It first appeared in John Chetham's *Book of Psalmody* in 1718. Chetham appears to have been a clergyman at Skipton. The tune has been ascribed to Purcell, but is 'probably a local effort whose composer is unknown.' Lovers of 'Rimington' will be able to trace its progress to the Yorkshire village which gave it its name and see how it has spread round the world. The story of 'Rockingham' fills three delightful pages and 'Austria' introduces us to Hadyn who 'often consoled himself by playing it with great feeling,' and on which Mendelssohn delighted London audiences by every variety of fantasia and fugue. The 'Old 23rd,' with its claim to be the tune sung at Little Britain to the 'Conversion hymn,' furnishes an interesting note, though the suggestion is 'wholly untenable.' The new Hymn-Book has had an extraordinary reception

by organists, choirs, and congregations, and Mr. Lightwood's volume makes it clear that such a welcome is abundantly its due. It links many generations and wide-spread Churches into one vast company who delight to show forth the praises of God.

JOHN TELFORD.

Church and State in England in the XVIIIth Century.

By Norman Sykes, M.A., D.Phil. The Birkbeck Lectures in Ecclesiastical History delivered at Trinity College, Cambridge, 1931-3. (Cambridge University Press. 21s. net.)

Professor Sykes has given in this book a careful and well-balanced account of the English Church in the eighteenth century and its relationship to the State and other religious movements. From the Puritan element remaining in the Caroline Church, from the Latitudinarian and Erastian heritage of the English Revolution, the reader is introduced to the Georgian Church, which, having rewarded the constitutionally-minded Nonconformists with toleration, proceeds on its comparatively calm way championed by the Whigs, enjoyed by the Bishops, and slighted by large numbers of the common people. The life and work of the Georgian episcopate are described at length, and if the picture is not always attractive it certainly does not lack interest. Good men as many of the Bishops were, they were assiduous in their attendance in the House of Lords every winter session, making their contributions to the party politics of the day, keeping their eye on the possibilities of lucrative translation, and being friends at Court on behalf of clergy desiring preferment. But, though such happenings involved considerable periods of non-residence, with their attendant evils, several of the Bishops exercised great care in ordaining candidates for Holy Orders and in holding regular confirmations, in the course of which they had to contend with the unwieldliness of some of their dioceses and primitive methods of transport. Professor Sykes shows the two clerical worlds of the century. Here is the cleric, possibly related to aristocracy, swiftly assisted up the ladder of preferment by such a patron as Newcastle, his course made still easier by pluralism; there, on the other hand, is the man with no influence at work for him, who, after a struggle to keep himself at the University, finds it difficult to secure ordination, and even after admission to the diaconate may have to wait years before being admitted to the priesthood, and still more before receiving a living wage. The curate who reflected that '£30 per annum, though but a small salary, yet I think will keep me and my horse, and then "twill be enough,"' was emulating John Wesley, except that Wesley's management on such an income was from choice and not from necessity. The sixth chapter on 'The Whole Duty of Man' describes the none too creditable church architecture of the epoch, the whitewash 'to inculcate in the minds of worshippers that God is light, and in Him is no darkness at all,' the position of the Holy Table often in the middle of the chancel, the churches where congregations did not kneel at all,

the lack of preaching due to plurality and slackness. Mention is made of the infrequency of the observance of Holy Communion in the parish churches during the eighteenth century, which surely must have had some real effect on the desire of so many Methodists to have the Communion observed within their own Societies. What with Wesley's insistence on the duty of constant Communion and the general neglect, on the other hand, of that ordinance within Anglicanism, it can hardly be wondered at that Methodists began to make their own arrangements, especially as they were frequently repelled from the Lord's Table in the churches. In 1743 the curate at Epworth had refused the Sacrament to John Wesley on the ground that he was not 'fit'; Methodists were being singled out among the communicants in the churches—at Bristol, Leeds, and other places—and likewise repelled; while the immorality of several of the clergy, let alone the fact that mob-violence against the Methodists had often been instigated by them, led Methodists to doubt whether, in spite of their ordination, they were true ministers of Christ and true dispensers of His Word and Sacraments. So when Professor Sykes observes that 'the demand for Communion administered within the Methodist Societies *withdrew* (italics mine) their members from attendance upon the parish churches' (p. 253), he does not do justice to the situation as it actually was. The hesitation on the part of the Methodist Conference, even till 1795, to sanction the observance, as a general practice, of the Holy Communion in Methodist chapels was, like a similar hesitation regarding ordination, itself a gesture to the Church of England which was allowed to pass without response and left to the mercy of 'the logic of events.' The saving and developing of the souls of the people was of greater moment to Wesley than even the matter of separating from the Church of England. The ordinations for the American Colonies, to which our author refers, were undertaken after Bishop Lowth had twice refused to ordain only one of Wesley's preachers, and this at the request for the Sacraments on the part of fifteen thousand American Methodists. So Wesley: 'These are the steps which, not of choice but of necessity, I have slowly and deliberately taken. If any man is pleased to call this separating from the Church, he may' (*Arminian Magazine*, 1785). Moreover, the demand of the Toleration Act that Methodists should register their chapels as Protestant Dissenting places of worship had the effect of forcing them *legally* into Dissent. The book proceeds to give a valuable account of the relationship of Parliament and Convocation, and of the real causes of the silencing of the latter; the important effects of the Ecclesiastical Commission of 1835 are described; and the prayers drawn up by Bishop Hume for the Duke of Newcastle are by a happy thought included. These last, placed in an Appendix along with a 'Paper of Devotions for the Holy Communion,' are beautiful enrichments of a work of valuable research and sustained interest.

H. WATKIN-JONES.

The Franciscan Message to the World. By Dr. Gemelli. Translated by Henry Louis Hughes. (Burns, Oates & Washbourne. 7s. 6d.)

Dr. Gemelli, Rector of the Catholic University at Milan, is one of the most distinguished Franciscans and has taken a leading part in the Catholic revival in modern Italy. He has written a singularly comprehensive survey of the influence of St. Francis from his own time through each following century down to our own day. The work has been translated and adapted by Dr. Henry Louis Hughes. We all love St. Francis and this estimate of his influence in his own Church and the world is of the greatest interest. It is arranged in three parts: 'St. Francis and the Times he lived in; Franciscan Spirituality throughout the Centuries; St. Francis and our own Times.' St. Francis 'was never small-minded in his way of loving either human beings, or lower creatures.' All loved him in return. His joy in Nature and every form of life was boundless. The sketches of St. Bonaventure, Alexander of Hales, Duns Scotus, Roger Bacon, Raymond Lull, and St. Anthony of Padua are discriminating estimates of their teaching, and the growth of the Order in each century is chronicled. Princes and nobles, who joined the Tertiaries, fostered and encouraged missionary enterprise, and Franciscan influence on literature and art is seen in Giotto and Dante. The great Schism of the Fifteenth century found three different generals of the Order corresponding to the three rival Popes. Confusion reigned everywhere for Popes and Anti-Popes vied with each other in granting concessions to gain adherents. Special attention is given to preachers such as St. Leonard of Port Maurice, to scholars like Luke Wadding, and to missionary work in many lands. The pages on Carducci, D'Annunzio and Sabatier are of much interest. The final estimate lays stress on the fact that for seven centuries Franciscanism has given a supernatural value to every manifestation of life. It has transfused into it the supreme treasure of Faith and harnessed to the service of Faith everything that is of value in life.

J.T.

Babylonian Menologies and the Semitic Calendars. By S. Langdon, M.A. Schweich Lectures for 1933. (Humphrey Milford, Oxford Press. 7s. 6d. net.)

Professor Langdon's contributions to the development of Assyrian and Babylonian studies are legion. His experience in the decipherment and elucidation of the ancient cuneiform texts, won back in these days in increasing quantities from the desert sands, is continually laying upon us fresh debts of gratitude. The Schweich Lectures for 1933 contain a general survey of all known Semitic Calendars with special reference to the menologies, those tablets which prescribe for each month what shall be done and what must not be done. Here we read what days were considered to be unlucky and which were days of gladness; when each god was to be worshipped, and what

sacrifices were to be offered on particular days. Much of the material of the menologies has hitherto been inaccessible; and for the rest, we look forward to the early publication of the lecturer's critical edition of the Early Assyrian Church Calendars. These lectures are most valuable in that they provide definite and accurate data by which the influence of Sumerian religion and culture on Western Asia in general and on the Hebrews in particular can be estimated. Too many scholars have looked at the Hebrew cultus of late with Babylonian spectacles. They have sought and, to their own satisfaction, have found, a Hebrew copy of every Babylonian model. Suppositions too often have come to be treated as facts, and the edifice which has been erected has been notable chiefly for the shallowness of its foundations and the slenderness of the scaffolding. Here, thanks to Professor Langdon, we have facts innumerable, just the sort of facts that are most needed, bed-rock facts concerning the cultus. If only we could find similar Hebrew menologies! Most important are the details concerning the months of Nisan and Tishri, with the double, and not single, New Year traditions. Mr. Langdon traces the development of the Sabbath, at first being simply the 'dividing-day' in the middle of the month, till at last there has been added to it all sorts of prohibitions and finally the cessation from all work. We welcome the publication of these Schweich lectures, partly because of what Mr. Langdon has already done, but even more for what in the future both he and others will be able to do on the basis of the new facts which he has placed before us. The book is most important for the study of the relations of Babylon and Israel, and no student of Hebrew origins can afford to be without it.

NORMAN SNAITH.

The United Free Church of Scotland. By James Barr, B.D. (Allenson. 6s. net.)

The apostolic injunction 'Hold fast that which thou hast, that no man take thy crown' is the key to and reason for the survey of *The United Free Church of Scotland* by James Barr. The author represents that keen, dour, fighting spirit which has marked the history of Protestantism in Scotland from the first. Cultured, logical and aggressive, the mind of the author and the claims of the continuing Church are one. This book is one of authorities. The evidence is marshalled as for a judicial assembly, and we are bound to admit the case is proven. The wide knowledge and research necessary are presented without oratorical effect but with convincing argument. The author reviews in brief the idea of the Church, the growth of Protestantism and the genesis of Presbyterianism. He outlines the story of the reformation within his own Church and records the periods of secession, relief and freedom which were followed by State establishment, and the rise of the continuing Church of the minority against the union of 1929. The reader is able to appreciate the claim that truth and time are with the minority. It is true that minorities are often the custodians of the truth and it may be so in this case. If

the work of the unrelenting minority be to preserve in the majority a concern for the vital things it will have justified its existence whether it be long lived or not. The fact that the minority have not resorted to the Law Courts to defend their rights is praiseworthy, since wholesale appropriation proves itself harsh, unbrotherly, antiquated and unworkable. We rejoice that the period of wrangling over property is at an end, that bitterness is passing and that the Church is rising superior to its disappointments. The book concludes with a survey of the Anglican Church and Union, enunciating the principle that Union should never be sought or consummated at the expense of serious disruption or principle, nor secured by coercion. The ministry of women receives careful and reasoned support and the Church's duty of redeeming the social order is urged upon her. The book is a valuable history.

J. HENRY MARTIN.

Marcus Aurelius, A Saviour of Men. By F. H. Hayward,
D.Lit., M.A., B.Sc. (George Allen & Unwin.
10s. 6d. net.)

This is a popular biography of the sixteenth Emperor of Rome. Marcus Aurelius was one of the best rulers that Rome ever had, or any other empire, for the matter of that. He was eminently a good man, though there is about him that taint of self-sufficiency that always attaches to pagan virtue, and that sometimes almost makes one sympathize with Augustine's harsh phrase. It is a very significant thing that self-righteousness never seems to be wholly escaped except within the range of Christianity, and of the earlier spiritual development that led up to Christianity. Marcus was emphatically a good man, but one feels that he was a bit of a prig. The most vulnerable point in Dr. Hayward's study is the way that he challenges the authenticity of some of the early records of persecution in Gaul, in the effort to save the reputation of the Emperor from blame. We cannot imagine that the genuineness of the record in the fifth book of Eusebius is really open to question for a moment. Unfortunately Dr. Hayward's study is rather spoilt throughout by what in a theologian would be called apologetic bias. The book is a Comtist manifesto, and repeatedly draws a parallel between Marcus Aurelius and our Lord, with the notion of showing that the Emperor deserves to stand at least on the same level with Christ as a saviour of men, if not above Him. This is to challenge the instinctive judgement of humanity, for it is nothing less than a deep intuition that is illustrated in the saying of Charles Lamb, when the company was talking of the way they would react if some famous men entered the room: 'If Shakespeare came, we should all rise to meet him, but if *that Person* came, we should all fall down and try to kiss the hem of His garment.'

GENERAL

The England of Charles II. By Arthur Bryant, (Longmans. 6s. net.)

Mr. Bryant's previous book, *Charles II*, was a brilliant and scholarly piece of work and the thorough historical research which was there evident is once again brought to our notice with the publication of the book now issued. Here is a vivid description of the England of 270 years ago—an account of all that happened to ordinary people who lived in the reign of Charles II, and written in such a manner that sights and sounds and even smells (sanitation was very crude if not unknown in these times) are all portrayed. The reader is asked to imagine that a visit is being paid to England by crossing the Channel, landing at Dover, taking the road to Canterbury and then on through the countryside to Gravesend and the Thames which is crossed by ferry. So we are given our first sight of London. The journey has been full of interest for the author has a remarkable way of describing all manner of things seen and heard on the way. Then we have the following chapters: Life in the Capital, The Unit of Life, Religio Medici, Habit and Pastime, The Means of Life, and The English Polity. An appendix gives the reader all the authorities which Mr. Bryant has used for the great store of information contained in this fascinating book. Of particular interest to our own readers will no doubt be the chapter dealing with the religious life of the community and the birth of Nonconformity out of the newly-established national religion called Anglicanism—'that temperate and rather homely blend of Catholic ritual and Church government with Protestant tenet which expressed the English genius for compromise.'

J. M. Y.

Social Judgement. By Graham Wallas. (Allen & Unwin. 5s. net.)

Professor Graham Wallas, whose books upon social theory have been remarkable during the last generation for freshness and force, left behind him this uncompleted work. It should have been rounded off by the application of its principles to modern social institutions, this being prevented, however, by the author's death. The main theme of the book is the necessity for an art of emotional judgement upon social situations, an art in which fact and values shall be combined. The recent divorce of fact from value in scientific thinking rests upon a piece of popular but bad psychology. The result is the accumulation of hosts of facts in all manner of research-work, along with little appreciation of their meaning and value for life. Mr. Wallas remarks that every year's work by the scientists and historians of our day adds more knowledge to the social heritage of mankind than

the whole body of that heritage in the time of Aristotle. Yet our lack of skill in employing that material is only too evident in the social welter of our times. Hence the need for an art of social judgement which shall assess the worth and bearings of such facts. Mr. Wallas gives a rapid sketch of the attempts made by various peoples to arrive at the required social art. The Greeks laid the foundations and formulated them in the works of Plato and Aristotle, but their wisdom was somewhat unaccountably incapable of diffusion in the Roman world. Mr. Wallas suggests that the social wisdom of Palestine unfortunately turned to dogma in the Christian Church, forgetting (like most admirers of the classics) the great experiment in social art made by the Middle Ages. Modern thought, he argues rightly enough, has tended mainly to exact science and the 'idol of the laboratory,' with the result that social wisdom has become divided into economics on the one hand and religious dogma on the other. The way out is the creation of an art of social judgement which shall supersede this opposition, blending science with art and both with policy. For this ideal we have nothing but praise, and rejoice to see such ideas supported by so weighty an authority. The author's treatment is unfortunately slight and sketchy, but thoughtful readers will find in it many fertile and stimulating ideas, and may be stirred to action by the final words of the book that 'it is not too soon for us in our new world of mechanical civilization to take up once more the old search for wisdom.'

ATKINSON LEE.

British Slave Emancipation, 1838-1849. By William Law Mathieson. (Longmans Green & Co. 12s. 6d. net.)

Nearly a century has passed since slavery was abolished in the British Colonies, and the event, of unfailing interest, can fittingly be reviewed without the heat of controversy to-day. Dr. William Law Mathieson, in an exhaustive survey, deals with the abolition and its effect on the British colonies, the economic problems arising—and the new relationships which emerged between negroes and planters. The settling down after freedom had been granted, involved a marked change in mental attitude not merely in masters and negroes but also in the mind of Governors.

A planter, speaking of the industrial unit, said 'the difference between slave labour and free labour was the same as that between a steam-mill and a windmill.' Lord Stanley paid a well merited tribute to the fine conduct of the negroes of the West Indies, after emancipation. 'The negroes have been thriving and contented: they have varied their manner of living and multiplied their comforts and enjoyments; their offences against the laws have become more and more light and infrequent; their morals have improved; marriage has become more and more substituted for concubinage; they are eager for education, rapidly advancing in knowledge and powerfully influenced by the ministers of religion.' The introduction of free labour produced a sheaf of difficulties arising from the fixing of wages and the hours of labour. The efforts of the masters to keep the negro at

his work with regularity, after compulsion was removed, and his simple needs met, were not easy. To meet the shortage of labour, immigration was tried—but the imported supply from Africa and India was a poor substitute—vastly inferior, both physically and mentally to the negroes—and expensive too.

The staple trade of the Islands was sugar—developed not merely by slave labour but by protection in the Home market. Emancipation—a tremendous event in the industry—was quickly followed by a change in the financial policy of the Mother Country. Free Trade upset the applecart, and financial crisis followed.

Dr. Mathieson in his exhaustive review, deals with the relationships between the Colonies and the Mother Country in the trying years 1838–1849; the rise and fall of successive Governments and a host of ministers. Memories are short and perhaps political memories are the shortest of all—and it is therefore well that the story of the political, economic and industrial difficulties of the West Indies a century ago, should be retold.

W. ERNEST CLEGG.

The Golden Precepts. From the Book of Life. By Aura Hollen.
(Henry Hollen.)

This book is beautifully produced and written with a serious purpose. It is concerned with the spiritual order of the world, and it culls the thoughts of East and West to make its message complete. It consists of ninety-five oracles in which there is much repetition in language that is not of the fashion of yesterday, nor to-day, and I hope not of to-morrow, but tortuous and arbitrarily difficult in construction. Though contemptuous of all creeds, the book owes its unity to a creed undefined, but operative in all its affirmations. It is not a reasoned treatise but a collection of oracles uttered not for consideration but for acceptance. This oracular quality should win it a wide constituency amongst those who take their sport, fiction, philosophy and religion ready-made. Indeed it should prove a popular bedside book for all tired people who are afraid of disturbances wrought by wilful men, and who want to sleep assured that the world will whirl on law-harnessed while they rest. The controlling idea of the book is immutable law, antecedent to all personal effort and original in the cosmic order. We quote a few sentences out of many: 'No soul chooseth its field of service, it liveth within the Law which, irrevocably, apportions that which is unquestionably accepted.' 'Each soul unfoldeth in accord with a conceived plan which knoweth naught of deviation.' The human soul thus conditioned has no final individual existence: 'Soul, animated by spirit, when evolution is completed, becometh merged in the Divine Mind.' Jesus the Christ is the only name mentioned in the oracles, always with high reverence as healer, teacher and exemplar, but the New Testament face does not always feature clearly in the references. In Oracle 43 a long paragraph concerning Jesus begins, 'Thus he speaketh,' but it contains no word of his as the Gospels report him. Quotations are misleading. Thus in Oracle 53 we read,

'Come unto me Thou who suffer and I will lift thy burden,' which, retaining a verbal similarity to the original, conveys quite different teaching. The Christ of this book is not a living person but a principle, operating on the same impersonal basis as the Karma principle of reversion and rebirth. There is much in human experience to make Karma appear reasonable, but there is no evidence for it, and in this regard it holds no parallel to the reality of Christ. The Cross, treated in many oracles as the unique symbol of the soul's emancipation from self and its rebirth into the Christic life recalls Paul's language while obscuring Paul's distinctive ideas. The book is a theosophical attempt to reconcile Eastern and Western thought. Our age is seeking after unity in its Church organizations and also in the ideas that lie behind them. Unity, however, will be dearly bought if we barter that which makes man free for an amalgam in which man's only freedom will be to accept an irrevocable law.

JOSEPH RUTHERFORD.

Epicurus in England (1650-1725). By Thomas Franklin Mayo. (The Southwest Press, Dallas, Texas.)

This really great book will come with disillusionment to those who have regarded Epicureanism as synonymous with the indulgence of sensual appetites, particularly with regard to the pleasures of the stomach and lavish luxury. Epicurus, the Greek philosopher (born 342 B.C.), was not an Epicurean measured by that standard. Indeed, he extolled enjoyments that were noble and refined. His only aim was to increase pleasure and decrease pain—that he said, was the true aim of Philosophy. He condemned mere passing pleasures which did not contribute to abiding happiness and peace of mind. The book shews how Epicureanism became an intellectual, moral and social force in England and reviews the literature upon that subject during the period given. The writer also traces the growth of Epicureanism in French literature of the sixteenth century leading up to the development of the cult in England largely among the aristocracy and among the Tories in politics. Lord Bacon was sympathetic with the Epicurean school whilst Milton was contemptuous of those 'who placed felicity in corporeal pleasure and careless ease.' The publication of successive Epicurean books shewed an interested public. Charleton and others endeavoured to counteract 'the injuries done to the memory of the Temperate, Good and Pious Epicurus.' He defends Epicurus in his teaching that without pleasure there can be no felicity and that every animal naturally seeks pleasure and flees pain. He condemns the sensuous libertine who makes pleasure an end in itself as living an unnatural life and shews that true felicity signifies simply the perfect health of the whole man. Dryden's translations of Epicurean writers gave respectability to the revival of Epicureanism, and Sir William Temple endeavoured to combine the teaching with all the Christian virtues. This revival, however, came to an end about 1700. Antagonism created a hostile atmosphere and Epicurus was quoted again in the old derogatory sense. There followed a period of Christian

reaction against the materialistic philosophy of Epicurus. Students of the literature of the period will find much that is interesting in this very able historical review.

E. J. T. BAGNALL.

The Garment of the Living God. By James Young Simpson, M.A., D.Sc., F.R.S.E. (Hodder & Stoughton. 6s. net.)

This volume is part memoir—and part lecture. The lecture was delivered in March, 1934, at the Union Theological Seminary, Richmond, Virginia, and the lecturer returned home from the States as recently as May 14 last, and a few days later passed away at the age of sixty. The lecture which gives a cultured man's approach to an understanding of religious life, obviously necessitates some understanding of the lecturer himself. The memoir, happily, gives a sketch of the man, as he was. The lecturer was a fine product of Edinburgh; cultured, critical, creating the alertness of the schools—and also the fine tone of the religious life of the city. Apart from his home life, two distinct influences in the formative years of his life are recognizable. It was Simpson's good fortune, from his twelfth year, to be often in Henry Drummond's company, and there is evidence of intellectual sympathy and affinity. Both these men showed an absence of strain in training—they were not hampered by circumstances, they had wide spiritual sympathy—and a gift for lucid, impressive teaching. If Drummond was the prophet—Simpson might fit the part of the servant, for the mantle fell on him. The other notable influence of his adult life, was his official association with St. George's, Edinburgh, Dr. Whyte's great Church, where culture and worship were so happily wedded. *The Garment of the Living God*, is in line with James Young Simpson's well known approach to the religious life. The unity of faith and knowledge. He recognized that a scientifically-minded generation has to approach religion on other lines than those used by a less highly cultured people—the aim of both is identical, but the paths are not necessarily one. 'Religious experience and the different expression of it have undergone a gradual development, beginning with crude emotional states, eventuating something in much that is superstitious and unworthy. Gradually that initial religious experience, which in its measure involves experience of the divine, has undergone change and development till it expresses itself in the Christian religion as the result of clearer revelation, which in turn has incorporated itself in instituting creeds, and other forms. There, we can say, is the way of life, which gives rise to a certain type of character. It also results in growing experience of the divine.' This approach to religious knowledge opens an amazingly interesting and fruitful field. The seeker is not a timid trespasser on forbidden ground but a glad discoverer. The lecturer says that 'Religion is the crowning development of the spiritual history of man, coming into being, as a kind of outreaching on his part, under a sense of need towards that in the Universe which alone can satisfy certain imperious longings.'

These two words, 'crowning development' give the note of his

message, he is not a bewildered traveller, who has lost his way in the maze of the wood, but one who can see his way through it all, and it is therefore a real pleasure to travel with him, for he is friendly and helpful indeed.

WILLIAM E. CLEGG.

The Challenge to Democracy. By C. Delisle Burns. (Allen & Unwin. 5s. net.)

This book is based upon a course of lectures delivered by the author in 1934 as Stevenson Lecturer on Citizenship in the University of Glasgow. Its aim is to set forth the way by which peoples may best progress towards a fully civilized life. The members of such a society will work together for the common good in such matters as health, wealth, and happiness. They will, however, not be content with the mere provision of such utilities as public roads and drains, or with the more equal distribution of the material amenities of life, important though these provisions are; but will above all seek to create a race of better men and women who will manifest their superiority by their possession of 'a sense of the community.' Dr. Burns goes on to show that such a social ideal cannot be realized under any kind of dictatorship, of the ultimate futility of which he gives a scathing exposure. Even under a benevolent superior people are little better than a 'flock of puzzled sheep' kept in order with the help of formidable sheep-dogs. Those who are inclined to favour a dictatorship because it makes trains more punctual and public services more efficient should remember, says the author, that such improvements are after all but 'leaves taken out of the book' of democratic countries. Moreover, such authoritarian control of services tends to keep the people themselves undeveloped and unimproved. It is much better that the people should work out their own salvation. True, they cannot do it without much discussion and much planning. Wisdom in planning will be ensured by the right type of education—such, for instance, as is free from the bias of class influence. This equalized education for all will develop that kind of wisdom at least which knows how to choose the experts and leaders. Moreover, since there is in men a latent desire to render to one another spontaneous service, education will supply both the fitness and the opportunities. Education, indeed, 'will make new men and women in a new community, not merely workers or their employers and governors.' Thus the author takes an optimistic view of human nature and apparently attributes to it an inherent power of achieving the common good. 'What is wrong is not that men are mean and selfish, but that the traditional institutions imply the assumption that they are so, except in war' (p. 86). But surely these 'institutions' are not external to, and independent of, men; they have been made what they are by men. Much, of course, depends upon what is included in the idea of education. Our own hope for the future of the race certainly rests in the goodness that lies latent in human nature, but in that goodness as evoked and energized by the goodness of that Cosmic Power on which man must

ever depend, and which Christianity interprets as Divine Love. Though many evils have been wrought in the *name* of Christianity, is there any force in the world to-day that is more calculated to give men and women (who, we think, are morally weaker than Dr. Burns seems to allow) 'a sense of the community'? With almost everything else in this well-written book we find ourselves in agreement. In these days when democracy is on trial, and when all peoples still are suffering from the evils of many kinds of social inequality, such a book is extremely timely.

E. W. HIRST.

Sinbad the Soldier. By P. C. Wren. (John Murray. 7s. 6d.)

A novel by the author of *Beau Geste* is sure to command attention and the reader approaches this new book with a desire to once again enjoy the thrill which the first novel by P. C. Wren gave to lovers of this type of story. Sinclair Dysart, the hero, we have met before in his voyage on the *Valkyrie* which formed the subject of the novel, *Action and Passion*. Here we have a vivid account of his experiences in the Sahara Desert after spending two years in the Life Guards. His knowledge of shooting, swordsmanship, discipline, and drill proved to be of immense value after being taken prisoner. But the chief quality of the story is the description of a pilgrimage to Mecca, and that Sacred City so full of mystery is portrayed with great detail.

J. M. Y.

The Fourth Generation. By Henry M. Bleby, B.A. (Epworth Press. 3s. 6d. net.)

This is a sequel to *A Missionary Father's Tales* of two generations ago. It surveys the missionary zeal of fine adventures for the Kingdom in fields west and east. The record is written in a most unusual style and captivates the reader from first to last. The tale is told as a series of conversations on family history between Father 1900 and his daughter Miss 1935. As would be expected, one finds occasions of challenge here and there, but always the story holds. The shadows of the pictures drawn are alive, like Rembrandt's, with half hidden hopes and half hidden pride in a gallant young missionary martyr. This book is a series of conversations, not a text-book, and as such will achieve more surely the writer's purpose.

J. HENRY MARTIN.

OBITER DICTA

Tendencies of the Modern Novel, by Hugh Walpole and others (George Allen & Unwin, 3s. 6d. net), is a welcome guide to modern fiction by famous writers of eight different countries. These essays originally appeared in the *Fortnightly Review*. Each writer gives a rapid survey of the fiction of his own particular country and though brief, each constitutes an authoritative critical estimate. Hugh Walpole thinks there is no English novelist alive (save possibly the old Wells and the ancient pre-war Kipling) to be named in the same breath as artist with one German Thomas Mann or the Scandinavian Sigrid Undset. Nor does he know one in America. James Joyce, D. H. Lawrence, Virginia Woolf and Aldous Huxley are named as the 'supreme influences' in the English novel during the last ten years. It is admitted that something really important happened when *The Good Companions*, by J. B. Priestley, appeared, and Jess Oakroyd took his place in the gallery of true English characters. Priestley's ideas are 'the ideas of the Plain Man, his world the Plain Man's world, and he dares to be unflinchingly cheerful.' He notes the Plain Man's view: that the stories of Mrs. Woolf, Aldous Huxley, and D. H. Lawrence weren't true, that he had never known any one who was alternatively male and female as was Mrs. Woolf's Orlando, nor did his wives and daughters go mad over the 'dark urge' as did the heroines of Mr. Lawrence's novels. He thinks that the English novel can never be the same as it was before Joyce, Lawrence, and Virginia Woolf experimented on it, especially in regard to the sexual freedom and frankness that Joyce and Lawrence brought into it. Among new romantic novels with long family histories, Phyllis Bentley's *Inheritance*, Clemence Dane's *Broome Stages*, Louis Golding's *Magnolia Street* and Francis Brett Young's *The House Under the Water*, are included in prominent successes of the last few years. Though these in some degree reflect the influence of *Ulysses*, *The Rainbow* and *Mrs. Dalloway*, Mr. Walpole feels 'we may at least sigh with relief because we have escaped when it almost seemed that we were drowned, from sexual trivialities, sexless autobiography.' Other estimates include the novels of France, America, Germany, Spain, Russia, Italy and Scandinavia.

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In *Footnotes to St. Paul* (Cambridge University Press, 7s. 6d. net), the author of *Christianity According to St. Paul* and *Living Issues in The New Testament* has produced another volume informed by spiritual insight and ripe scholarship. Dr. Anderson Scott considers it is of the 'first importance' that men should understand Paul, as no man ever understood Jesus so well as the great apostle. He avows that much of the popular estimate of Christianity in our time is due to a misunderstanding of St. Paul. This study deals with ten epistles, and is a most valuable guide for the teacher in pulpit or

class room. *Footnotes to St. Paul* illumines many familiar and obscure passages. In Rom. viii. 19, 'Sons of God' doubtless refers to 'the perfect man' (Eph. iv. 13), the 'redeemed humanity with Christ at its head, which he anticipates as the final goal of the divine purpose—not alone the salvation of individuals but the coming into being of a new Humanity, united through faith and knowledge of Christ, a Society in which Christ realizes Himself in all His completeness.' This should also be noted in reference to the Church, *the fulness of Him who is being all in all fulfilled* (Eph. i. 23). And here Paul's thought suggests that the Church is necessary to the complete self-realization of Christ. The note on 'This is my body' (1 Cor. xi. 24) shows that the word can be quite naturally understood to mean 'signifies,' or 'represents,' as in Dr. Scott's paraphrase: '*Take, eat: this represents me as I give myself through death to be the Bread of Life to men. This cup represents me as I give myself in sacrifice to seal the new Covenant by my blood. This do, as often as ye drink it, in order to recall me.*' And this is not merely with a view to preserving or even celebrating Christ's memory: 'The rite recalled Christ so vividly to memory that he was felt to be actually present—a presence not in the elements, but in the whole experience of the Sacrament.' Dr. Scott also shows that an approach to Chapter xiii. through the study of its context reveals how 'inadequate and indeed inaccurate' it is to describe it as 'Paul's Hymn to Love,' though he is sensitive enough to admit some excuse in the exalted tone and rhythm of the language: 'What is true is that he is deeply moved by the contemplation of the supreme gift of the Spirit because it is the greatest thing in the world.' Another note reminds us that while 'Grace,' like graciousness, is a quality of character, it does not stop short at the person who has it: 'Grace is essentially radio-active. It implies moral radiation.' In his last chapter the author of *Footnotes to St. Paul* ably summarizes Paul's message to his fellow-men.

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Those who feared Dr. Inge's *Vale* signalized more than a formal farewell to his reading public will heartily welcome *The Gate of Life* (Longmans, 2s. 6d. net), a choice volume of Addresses, which are claimed to illustrate the Dean 'at his best.' The title suggests the vital importance of subjects treated with characteristic insight: The Kingdom of God, The Church and the World, The Dedicated Life, The Justice of God, and Peace and War. Dr. Inge sees in the biographies of the saints the true history of the Christian religion: 'The saints are the runners in the sacred torch-race, handing on the flame which was lighted in Palestine nineteen hundred years ago, and which by God's grace shall never be put out. There has never been any inconvenient crowd at the narrow gate. In every generation many are called, but few chosen. It follows that if we are real Christians, we must expect to find ourselves in a small minority.' We welcome, too, *The Bible and How to Read It* (Longmans, 1s. net), Dr. Inge's introduction to *Every Man's Bible*. The student and the general

reader will find this illuminating study an invaluable aid to a better understanding of the greatest of all books.

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In *Conscious and Unconscious Sin*, a Study in Practical Christianity (Williams & Norgate, 4s. 6d. net), Dr. Robert E. D. Clark has written a careful and conscientious book. The author recognizes that unconscious sin is the concern of world-wide movements, of reformers of every kind, of all indeed who are unsatisfied with the behaviour of other people. In view of those who urge that Christianity is a 'moral drug' which serves to keep the most important sins in the unconscious state he frankly discusses the problem in relation to the Christian faith. His scheme, detailed yet comprehensive, illustrates the relations between conscious and unconscious sins and shows that Christianity, so far from being indifferent, reveals a wealth of understanding. Provoked and Unprovoked Sin, The Development of the Conscience, Doubt, Free Will, Responsibility, Rationalising, Mysticism, Guidance, Religious Reticence, The Presentation and Acceptance of Christian Truth and The Nature of the Christian Faith are among subjects discussed with thoroughness and discernment.

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Before his reception into the Roman Catholic Church Dr. W. E. Orchard was one of the most prominent and best loved ministers of the Free Churches. *The Way of Simplicity* (Putnam, 5s.), his third book since his conversion, is issued with the imprimatur of the Roman Church and is a 'simple and quite unlearned treatise undertaken in order to persuade everyone that in reality the whole thing is perfectly simple, so that everyone may know just what to do at any point, may always understand enough to take one step further, and may have good hope, if only simplicity may be taken as the guide, of arriving safe at last where God wills all men to come; namely face to face with Himself.' This book is obviously the fruit of devout meditation. There is a simple technique of devotion behind and within that we may do well to consider. Many of our number are inclined to suspect any practical analysis of prayer as tending to induce a formality foreign to the nature of our communion with God. However the chapter on 'Simple Ways of Prayer,' with its appendix containing a minimum rule of prayer, answers all such criticism for it never ceases to be essentially simple. Other manuals of prayer, however, may be fittingly added to those named. Some passages are informed by a rare spiritual beauty as in 'The Simplicity of the Way' where the author meditates on 'Behold I stand at the door and knock': 'At first He is the guest and graciously accepts our hospitality; but finally He becomes the Host and henceforth provides everything Himself. And what a home that makes it, and what a banquet that means! The warmth of His heart for our hearth-fire, the smile of His eyes for our light, and sound of His voice for our music, and for bread and wine His own flesh and blood!' We would do no violence to so beautiful a meditation but it does seem that the last clause is intended to introduce a specific

theological significance which somewhat mars the meditation. There are commentators who think it can hardly refer to the Holy Eucharist, which is publicly shared by the whole Church. And there may be others to whom the terms 'flesh and blood' will tend not to clarify but to obscure the idea of spiritual communion. But it will be generally admitted that one of the most pleasing features of the book is the breadth and charity of its outlook. We are not altogether accustomed to a recognition of the work of the Holy Spirit in spheres outside the Roman Church in books bearing this imprimatur. More than once we have been reminded of that attractive personality Von Hügel for there is in *The Way of Simplicity* a tone and atmosphere over which all who are of the fellowship of Jesus cannot but rejoice.

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Morals and Politics, by E. F. Carritt (Oxford University Press, 6s. net), is of special interest to students of political philosophy. The author, who makes no pretence to cover the whole field, complains of the indefinite terms of certain writers not content to treat obligations and rights as realities. His object is to show that 'all attempts to explain this recognition of political obligations in terms of something else lead to confusion, self-contradiction, and the evident misdescription of facts which we cannot doubt' To the author, Political Philosophy signifies the reflection upon obligation in instances such as 'I ought to obey this law,' 'I ought to resist this tyranny,' taken from a vaguely defined sphere of human relationships: 'it is not co-ordinate with the general consideration of duty, but with the possible or actual consideration of duties in other limited spheres, such as family relationships, business relationships, and the pursuit of art and knowledge.' He divides the theories of morals into (1) those which hold duty to be clearly distinguishable from interest, and (2) those which deny any such distinction, though he admits that in instances where they tend to approximate or to compromise the dividing lines become blurred. Yet from these two divisions of moral philosophy result two divergent schools of political philosophy with their different accounts of the function of the State, our duties to it, liberty, and rights. A Summary of Some Ancient Theories is followed by a critical examination of the political philosophy of Hobbes, Spinoza, Hume, Rousseau, Locke, Kant, Hegel, Green and Bosanquet. Mr. Carritt thinks Rousseau's fundamental fault is to identify political obligation with enlightened self-interest. He holds that Hobbes, Spinoza, Rousseau, Hegel, and Bosanquet give answers of fundamentally the same kind to the question: 'What is political obligation?' Locke and Kant give answers of a fundamentally other kind. He points out that Rousseau influenced Kant, and Kant Hegel. Hume he regards as an offshoot from the Hobbes-Spinoza theory, and he thinks T. H. Green was perhaps equally influenced by Kant and Hegel. An analytical section deals with The Philosophy of History and Political Rights and Duties. The General Will and The Contract are discussed in the concluding chapter of a fresh and stimulating book.

Dr. G. Campbell Morgan, who is still preaching with insight and vigour, has given us another volume of Expositions: *The Answers of Jesus to Job* (Marshall, Morgan & Scott, 3s. 6d. net). Dr. Morgan's power of vivid presentation is no whit abated. At the very outset he gives a vivid picture of Job stripped to the nakedness of his own personality, divested of all the things which clothe the spirit—a man in the 'appalling majestic loneliness' of his own being. And he represents him as saying: 'There is no umpire, no arbiter, there is no one who can stand between us.' This situation begets a characteristic comment: 'Life only becomes complete when man has dealings with God directly and consciously. That is the true dignity of life. All the tragedy of human failure results from the fact that man has come to think of himself meanly, instead of magnificently.' He sees the answer to Job's cry for a daysman in 'There is one Mediator between God and man, the Man Christ Jesus.' He notes, too, that the first words of God to Job remind him that he had still his own personality: 'Gird up now thy loins like a man.' Dr. Morgan's insight and understanding are revealed in every chapter. Though unconcerned with critical problems his sense of the spiritual significance of Job is felt as he voices things elemental and universal in our common humanity. Ministers and laymen will find in *The Answers of Jesus to Job* the mellow fruit of an extraordinary ministry and experience.

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'Greatness in human affairs,' says Mr. T. Barratt Brown, editor of *Great Democrats* (Ivor Nicholson & Watson, 10s. 6d. net), 'is not to be measured only or chiefly in terms of military leadership or dictatorial domination.' In arranging his portrait gallery his sense of character is obvious, and he is to be congratulated upon his discrimination and upon his good fortune in finding the right artists to delineate. These biographical studies of fifty or so great democrats are enriched by the addition of the editor's Epilogue on 'Democratic Leadership'—an exposition every student of Democracy will value. The book covers a period of one hundred and fifty years and Mr. A. Barratt Brown, claiming that ever since the days of Pericles, Democracy has thrown up its leaders, provides the proof that in the times covered by this book, leaders have not been wanting either to inspire the thoughts of popular movements or to direct the working of popular institutions. This vitality is accounted for in the fact that Democracy is not only a form of government but a principle of government. That principle has been best expressed in a saying of John Stuart Mill: 'All human beings have the same interest in good government: the welfare of all is alike affected by it, and they have equal need of a voice in it to secure their share of its benefits.' In *The Essentials of Democracy*, by the Master of Balliol, there is quoted a remark which Colonel Rainboro' the Leveller made to Cromwell in 1647: 'I think the poorest he that is in England hath a life to live as the richest he.'

It is probably true that Democracy is at the moment under a cloud and that it needs both faith and courage to be a Democrat;

also, the outbreak of Dictatorships since the war has had the effect of paralysing men's minds and beclouding their faith in principles they once held unquestionable. 'Dictatorships,' says the author, 'are born of ignorance and despair, a miserably unsatisfactory parentage,' and, in dealing with the indictment that Democracy is inefficient, the editor shows that on the score of sheer competence, democratic countries like our own have nothing to fear from comparison. This illuminating book illustrates the validity of the claim.

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There is nothing an unbalanced and perplexed world needs more than to see things in perspective. It is an exercise necessary to any form of culture. Recent literature has revealed many sound attempts at this form of refinement particularly in the world of religion. Von Hügel is a master in this realm. His compass and erudition astonish, and yet before we come to him and writers of his depth and range we need an introduction, a ground-plan of our journey. *The Beginnings of our Religion* (S.P.C.K., 3s. 6d. net) is such a book. It is a splendid attempt to trace the antecedents and evolution of the Hebrew-Jewish-Christian Religion. The sense of proportion has been very carefully safeguarded and we congratulate the American scholars who have contributed the ten chapters. Fleming James writes on 'The Religion of Moses,' of 'Early Israel,' of 'The Writing Prophets' and 'The Wise Men and The Psalmists.' Frederick C. Grant deals with 'Early Judaism' and 'Our Lord' and Charles B. Hendrick with 'The Christianity of St. Paul' and 'The Christianity of St. John.' Mr. Grant, who also contributes the concluding chapter on 'The Evolution of our Religion,' shows that 'the whole development of the religion of the Bible, which may be traced both as a gradual *evolution* and at the same time as a gradual *revelation*, culminates in the full unveiling of the nature, the personality, the character, the love of God—the One who loves and saves to the uttermost, who sent His Son, and whose Son as representing Him came to lay down His life that all men might have life through Him.'

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The Rev. A. E. Baker, Examining Chaplain to the Archbishop of York, has written a timely book, *Prophets for an Age of Doubt* (The Centenary Press, 7s. 6d. net). His selection includes Job, Socrates, Pascal, and Newman, men who felt in their bones 'the compelling power of the doubts they had to meet.' Each figure has an appropriate setting and the background greatly aids the interpretation. In the study of Pascal, for example, the author shows that Catholic Christianity had become merely a part of life in the post-Renaissance France in which Pascal lived—that while in relation to the Huguenots Catholicism was overwhelmingly dominant, yet in relation to government, to secular society and worldly culture in general the Church had become completely subservient. In short it had been 'overcome by the world.' There are vital criticisms too, as when the author notes the baneful influence of Montaigne in making complete scepticism

the ground of an indifference which means sloth and spiritual despair: 'Montaigne's was perhaps the most thoroughly sceptical mind that ever developed within a professedly Christian Society. Rabelais is too indignant; it shows that he thinks some things are important. Voltaire argues too much, which implies that he believes in reason. Hume gives his case away by admitting that his practical life is a conscious denial of his sceptical theory.' The book concludes with an illuminating chapter on 'The Gospel for an Age of Doubt'—a masterly diagnosis of the modern situation. Mr. Baker faces the bleak, bald facts with uncompromising fidelity: 'No modern state acknowledges, in its political action, either the will of God or the moral law; and this applies to foreign and internal affairs.' He claims that spiritual progress depends, not on the mass, but on the individual—the man of religious insight who obeys his highest vision.

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In its usefulness and value *Creeds in the Making*, by Alan Richardson (S.C.M., 2s. 6d.), may be allied to *The Beginnings of our Religion*. It is an Introduction to Christian Doctrine which admirably justifies its title. We here see the historic creeds of the Christian faith grow, we understand their *raison d'être* and gain an intelligent sense of their modern pertinence. Considering the inevitable complexity of the subject the treatment given by the Rev. Alan Richardson is astonishingly simple, and the uninitiated is able to make an intelligent response to the Christian formularies. It is a healthy sign that the prejudice against 'doctrine' and 'theology' is at last being dispersed. Here again, as in many subjects, it is the historical perspective that is needed. To see the genesis and evolution of Christian doctrine is to be enabled to assess truly its personal value.

Some indication of the scope of this book can be seen in the subjects of the six chapter headings. The first two deal with the Beginnings of Christian Doctrine, and the Second and Third Centuries. The remainder deal specifically with the Trinity, the Person of Christ, the Atonement and the Holy Spirit. The whole bears evidence of having been 'got across' in addresses. Its clarity has thus been tested and its value for the average reader is assured.

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Human Personality and its Survival of Bodily Death, by F. W. H. Myers, has been included in the attractive reprints of 'The Swan Library' (Longmans, 3s. 6d. net). When this fascinating book appeared it was hailed as 'the book of the year,' a description fully justified by its literary grace and the interest it created. From 1870 to the time of his death in 1901 Mr. Myers was absorbed in studying the problem which led to the formation of the Society for Psychical Research. He believed Religion, in its most permanent sense, is 'the adjustment of our emotions to the structure of the universe,' and 'what we now need most is to discover what that cosmic structure is.' This new edition of *Human Personality*, still further abridged from the abridged edition of 1907, demonstrates the author's intense

conviction of the continuity of existence. The tribute to the patience and enthusiasm of one who 'rescued the experimental study of occult human powers from obscurity' is amply deserved.

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In *Christianity and the Nature of History* (Cambridge University Press, 6s. net) Mr. H. G. Wood, a member of the Society of Friends and the first layman to hold the position of Hulsean lecturer, presents a convincing case in his interpretation of Christianity as an historic faith. In an attractive Preface, the author comes into intimate contact with his readers. This delightful piece of writing is in the nature of an autobiographical record, the unfolding of a mind, and few readers but will be spurred in their approach to the study of the problems raised. Of formative influences Mr. Wood pays warm tribute to his home, the City of London School, and his father's guidance in reading. Macaulay, Froude, Motley, J. R. Green, Bacon, Milton, and Burke, who taught him the value of historical continuity, left their impress on his development. At the University he gained a fuller introduction to the study of history and he recalls how the essentials of a historian's equipment are bound up with a classical training, which develops a sense of historical perspective. Rendel Harris, F. J. Foakes-Jackson, H. M. Gwatkin, and T. R. Glover greatly aided his understanding of the history of Christianity. He notes Dr. Glover's interest in local colour and his power of recreating a historical background. Among influential thinkers in the University who forced Mr. Wood to dissent were G. Lowes Dickenson and J. McT. E. McTaggart. To these and other writers he admits a scarcely less significant debt. He gradually found himself taking a writer's valuation of history and his appreciation of the methods of historical science as the criterion of the worth of his philosophy. He studied J. M. Robertson's *Pagan Christs* and *Christianity and Mythology* and found them ingenious and learned, yet definitely unscientific—the whole Christ-myth theorizing a glaring example of obscurantism.

Mr. Wood's contact with the Society of Friends, to which he was admitted a member in 1923, strengthened his belief in the 'contemporary inspiration of the Holy Spirit' and he believes that 'Jesus Christ is Himself the "moving" subject of history, and that the Christian faith is not historical simply in the sense that it is dependent on past events and their significance, but also in the sense that it is created and determinative of the history that has yet to be made.' It will be seen that here is no dry-as-dust pedant but an author equipped with the highest credentials for his task, critical yet enthusiastic, whose training has developed a true sense of historical perspective. An examination of important questions involved in the fact that Christianity is definitely a historic faith is followed by a consideration of the relation of great men to social forces in history. In the third lecture Mr. Wood asks 'Does the coming of Jesus in History as and when He did justify, if it does not compel, our faith in God's

over-ruling providence?' In the fourth he contends that Christ establishes the prophetic standpoint, and gives it its final form and validity. A fifth lecture deals with 'Christianity and Progress.' Mr. Wood holds that apart from Christ we have no satisfactory standard and no reliable safeguard of progress. The concluding lecture submits that true religion must be a religion of Eternity as well as a religion of time—that indeed 'only in Christianity have we that association of time with eternity, of history with super-history, which is the hall-mark of true religion.'

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The first four books of the 'God and Life' series, the latest venture of the Epworth Press, are to be published at 3s. 6d. net, and should be on the bookstalls this month. *A Portrait of Paul*, by J. Alexander Findlay, M.A., *Liberal Puritanism*, by Dr. A. W. Harrison, *The Message of the Parables*, by Dr. R. E. Roberts, and *Interpreters of Life*, by Robert Strong, M.A., B. Litt., are all books of exceptional merit. These will be followed in quick succession by *What I Believe*, brief confessions of faith by forty-two ministers and laymen, *Methodist Good Companions*, by G. Elsie Harrison, B.A., and *Have Faith in God*, by Norman H. Snaith, M.A. The scheme proposes to include books on the Bible, biography, literature, social science, philosophy and religion. The Epworth Press has also added two plays to its excellent list: *Art Thou a King?* (1s. net) a Biblical play in three acts with epilogue, for fifteen characters and choir, by Michael Cape-Meadows, author of *The Death Watch* and *Day-Spring*; and *The Master's Cup* (6d. net)—a Biblical play in five acts for sixteen characters—by Arthur Simmons, B.A. We strongly commend these plays to Guilds, Dramatic and Young People's Societies. *Let Us Sing!*—The Hymn Book and Divine Service, by J. Baird Ewens. The author's point of view is that public worship ought to have an emotional line given to it by arranging the hymns in 'a series of spiritual crescendos.' This readable book is calculated to aid in the interpretation of church music and to improve public worship.

Dr. Henry Bett's Conference Lecture, *The Early Methodist Preachers* (Epworth Press, 1s. net), is a survey of an elect company, not so well known as they deserve to be. Every name stands for the authentic Methodist witness. Evidence is also furnished that not a few of these preachers were men of culture and intellectual distinction. Dr. Bett has paid a glowing tribute to the ability and consecration of men who helped Wesley to lay the foundations of the Methodist Church.

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In *Memories of a Scientific Life* (Marshall, Morgan & Scott, 5s. net) Sir Ambrose Fleming, the inventor of the Thermionic Valve, has written a most interesting autobiography. His experiments as a juvenile were prophetic of his scientific career. In 1858, what became known as Donati's comet made its appearance. Though but nine years of age young Fleming was so impressed by its trail of light across the night sky that he immediately developed an interest in astronomy.

He was always conducting scientific experiments. At University College he came under the influence of several eminent scientists including Professor Augustus D. Morgan, whose *Differential and Integral Calculus* was said by the students to have been read by only two persons, Augustus D. Morgan himself and the printer. After taking the degree of Bachelor of Science he held the post of Science Master, continued his scientific studies and became a member of St. John's College, Cambridge. He was one of the earliest to take the degree of Doctor of Science at London University. Readers will follow with interest his career as University Professor and Electrical Consultant, and also his work in connexion with scientific researches and wireless inventions. It is the record of one absolutely devoted to scientific pursuits associated with three great inventions: the telephone, incandescent electric light, and wireless telegraphy. Sir Ambrose is still the President of the Victoria Institute and of the Television Society. He considers that, however great the genius which guides it, the secret of scientific research and inventions is largely a matter of perseverance. Sir Oliver Lodge, a life-long friend, contributes a Foreword to a fascinating volume.

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Four books by well known writers are among the latest additions to the 'Religion and Life Books,' an excellent series of reprints (S.C.M., 1s. net). *Betting and Gambling*, by Peter Green, M.A., *Two Days Before*, a series of addresses by H. R. L. Sheppard, *The Kingdom Without Frontiers*, by Hugh Martin, and *The Christian's Alternative to War*, by Leyton Richards. This last offers an opportunity to read the prelude to the author's recent book, *The Christian's Contribution to Peace* (S.C.M. 4s., paper 2s. 6d.). This timely book discusses the approach to the problem of world-peace and illustrates the significance of the Christian obligation in the realm of national policy. It is a book every citizen should read.

Another challenging book is *The Beatitudes in the Modern World*, by Morgan Watcyn-Williams (S.C.M., 3s. 6d. and 2s. 6d. net). These suggestive and stimulating studies, illustrate the application of the teaching of the Beatitudes in the life of to-day, and may be warmly commended to preachers and teachers.

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H. V. Morton's *In the Steps of the Master* (Rich & Cowan, 7s. 6d. net), is perhaps his greatest achievement. He tells us that he has attempted to express 'thoughts and experiences' which came the way of a man as he travelled through Palestine with the New Testament in his hands. But this observer has a background of study that enables him to interpret the significance of the sacred story and his picturesque style helps the reader to visualize the places described. It is the Palestine of the Master, not the historian's or botanist's or the archaeologist's. Teachers and preachers will find *In the Steps of the Master* a suggestive and informing book.

EDITOR.

Periodical Literature

BRITISH

Hibbert Journal (January).—Professor Barton Perry discusses 'The Meaning of Death.' A kind of wantonness 'springs from too great preoccupation with the future.' 'Philosophy consists not in learning how to die, but how to live. The best hope of the future is that which does not disparage the present or merely compensate its failures, but confirms a man's choice of the best and blends with the wisdom of later years something of the ardent and forward quality of youth.' Dr. Bowes, of Bedford, bases an account of the probable future of European development on Spengler's *Untergang des Abendlandes*, and asks: 'May we not look forward to the possibility of the birth of new cultures, with life and arts as beautiful as those of our own culture that is past.' The editor writes on 'The Meaning of Physical Culture.' The individual of to-day has a much wider range of action for inconsiderate egoism, as for instance in driving a motor car, than the man of 1776 or 1870: the law-maker has a correspondingly difficult task to keep him in order. If the quality of the human material declines nothing can save us. M. Loisy expressly dissociates himself from those who regard Christianity as 'a lamentable departure' from 'the royal road opened by Greek philosophy and science.' He adds: 'This philosophy lacked the moral completion which Christianity was able to give it, an achievement now in danger of being compromised by current exaggeration of the part played by science in human development.' Muriel Kent gives an interesting account of Edward Irving's rise and fall in popularity, though we miss any account of Mr. Drummond and the Albury Conferences.

The Journal of Theological Studies (January).—Dr. R. P. Casey makes three contributions. The first contains the Greek text, with critical notes, of an early homily on the Devil ascribed to Athanasius. It is found in a single MS. at Milan which contains twenty-three treatises, most of which are attributed to Athanasius. Dr. Casey denies the Athanasian authorship of this homily on grounds of style. Its interest lies in 'the lively picture it affords of a preacher devoid of extraordinary talents fighting an outworn religion with the fresh enthusiasm of a new vigorous faith.' Of wider interest is Dr. Casey's essay, 'The Study of Gnosticism.' The three theories which have been held are (a) that the essence of Gnosticism lay in the too drastic application of Greek philosophy to Christianity. This was the view generally current from Irenaeus to Harnack (whose formula was 'the acute hellenizing of Christianity'). (b) That it was essentially Oriental. Bousset traced this influence back to Persia and Babylonia. Reitzenstein postulated a pre-Christian syncretism of Greece and the

Orient. (c) F. C. Burkitt finds in Gnosticism an attempt to compensate for the disintegration of early Christian eschatology. Dr. Casey contends that 'Gnosticism' is a modern term, but behind it lies a definite historical reality: 'a group of theologians and sects characterized (a) by their obligations to Christianity, (b) by the autonomous quality of their systems which made them rivals of orthodox Christianity rather than modifiers of it in points of detail, and (c) by a demand for theological novelty which their frequent appeals to a remote antiquity have obscured but not concealed.' In yet a third paper Dr. Casey gives a collation of an early Armenian fragment of the text of Luke xvi. 3-25. Mr. R. V. G. Tasker has made a careful study of the quotations from the Synoptic Gospels in Origen's *Exhortation to Martyrdom*. Professor Lake has established a 'Caesarean Text' of Mark's Gospel. Mr. Tasker shows that no 'Caesarean Text' emerges in Matthew and Luke. All we can say is that Origen uses a text similar to that of Aleph and B, and that that text finds a certain degree of support from members of the family of cursives associated with the Koridethi codex. Professor Souter writes an interesting article on the late Dean H. J. White and the Vulgate. The Rev. M. Riddle has an important essay on the Conflict between the Disciples, the Jews and the Gentiles in St. Matthew's Gospel. Father T. Corbishley writes on the Chronology of the reign of Herod the Great, and the Rev. W. Williams about Cluniae Exemption. There are several shorter articles and some competent signed reviews.

Congregational Quarterly (January).—The Editorial Notes deal with some vital subjects in an incisive way. Dr. Grant in 'Why the Church?' brings out the share which each individual should take in the great Spiritual adventure of the race. 'Whittier face to face' describes a delightful meeting with the American poet in 1889. 'The Panoply of Paul,' 'Church Union in South India' and other important subjects are handled in a suggestive way. The note on 'Shakespeare's Religion' and the extracts from the new works by Lloyd George, Viscount Snowden and Viscount Esher should not be overlooked.

The Baptist Quarterly (January).—'Cromwell as Dictator' shows that though he made excellent use of his power, you cannot thrust the will of an individual on a nation. 'In the end the dictatorship is felt to be at least as intolerable as the evils which it was instituted to remove.' 'Edward Harrison, of Petty France' [a site now covered by Broad Street railway station], came to reside there in 1657 and was a zealous Baptist leader and preacher. Dr. Zeisser, Baptist Pioneer in Holland, is the subject of another historical sketch. There are thirty-five flourishing Baptist churches in Holland which breathe his spirit.

Religion in Education (January).—'Divinity in a Classical Sixth,' by the Headmaster of Merchant Taylors' School, outlines a three years' course which will greatly assist other teachers in this important

work. Mr. Jacks supplements Mr. Leeson in a suggestive paper. The Rev. J. A. Findlay's 'Paul, the Slave of Christ,' pictures the apostle as the world saw him, highly-strung, vivacious and talkative but with a natural dignity of which his friends were so conscious that none of them called him by a nickname. Articles are included on 'Problems of Religious Education in India' and 'The Missionary Outlook in Religious Education.'

Cornhill Magazine (January).—In 'The Spanish Main To-day,' Rawdon Hoare describes Honduras where he was Superintendent of a banana district. At least twenty-six million bunches of bananas are exported annually. Drink is the national curse, and on a monthly pay-day Mr. Hoare has known as many as eight murders on a single farm. Without a properly paid police force Honduras will never become a civilized country. 'Converting the Pope' tells how George Townsend compassed sea and land in attempting to convert Pio Nono. 'Dreams,' 'Wanderings in Chelsea,' and much lively fiction make up a very readable number.

AMERICAN

The Journal of Religion (January).—In America at the moment Professor Dewey occupies the centre of the stage. The first three articles in this Journal are devoted to him. 'God and the Ideal: Professor Dewey Reinterprets Religion' (by J. W. Buckham), 'Dewey and Buckham on Religion' (by H. N. Wieman), 'Mr. Dewey on Religion and God' (by A. E. Haydon). The remaining essays are 'The Genius of the Reformed Church in the United States' (by C. E. Schneider), 'Dualism, Naturalism, and Spiritual Life' (by G. K. Robinson), 'Salvaging Secularism' (by R. A. Schermerhorn), 'The "Negative" Golden Rule' (by G. B. King), and 'Is Matt. xi. 25-30 a Primitive Baptismal Hymn?' (by Martin Rise). The reviewing section of this Journal is one of its most valuable features. Thirty pages are devoted to Critical Reviews, longer reviews printed in larger type. Fourteen pages of short notices in small type follow under the heading 'Recent Books.' In both sections the reviews are signed. They are always scholarly, and are generally written from the rather advanced standpoint of the Divinity Faculty of the University of Chicago. They are often tart, sometimes refreshingly so.

Religion in Life (Winter number).—Professor Adams Brown as 'a Psychologist advises the Churches' not to model their teaching on the changing fashions of contemporary science but to take their own faith seriously in a God who is at work in the world and with whom man can have communion and from whom he can receive comfort, guidance and strength. Mr. Whale, President of Cheshunt College, in 'The Ministry of the Word' lays stress on the word of Reconciliation committed to the Gospel Ministry. 'Humanism and Barthianism,' by Dr. Knudson; 'Spiritual Ministrations to the Sick,' and other important articles are features of this fine number. Mr.

Isaac Foot's 'Oliver Cromwell' represents him as 'the common possession of England and America,' who championed causes which in our day are in jeopardy and 'helps us to know what we fight for and love what we know.'

Harvard Theological Review.—To the October number 'Notes on Torrey's Translation of the Gospels' are contributed by Dr. Ralph Marcus of the Jewish Institute of Religion, Columbia University. A scholarly examination of the arguments and illustrations of Professor Torrey's essay on 'The Origin of the Gospels' leads to the conclusion that 'the case for translation-Greek *throughout* the Synoptic Gospels has not been proved.' The supposed instances of graphic error taken from the first half of Matthew are discussed in detail and are pronounced to be 'erroneous or doubtful.' An exceedingly valuable Bibliography (85 pp.) of 'The History, Religion and Literature of Israel' is given by Professor Robert H. Pfeiffer, of Harvard University. The three main subjects are divided and sub-divided in order to include, under appropriate headings, not only volumes but also pamphlets and reviews. A complete survey of 'Research in the Old Testament, 1914-1925' is furnished and frequently concise summaries of the contents of works are added. Part II 'Religion' has eight divisions and thirty-six sub-divisions.

Colgate-Rochester Divinity School Bulletin (November).—Dr. Wear-
ing's 'Preaching Material in Contemporary Literature' is a strong appeal for careful reading if the pulpit is to maintain its freshness. 'Through all of his waking hours the true creator of sermons that are worth while will be obsessed with life in its manifold forms, especially those forms fashioned by the human spirit in its eager, unending search for truth and beauty and goodness, and behind and beyond all these for God, the divine spirit.' 'The Baptists and Roger Williams' discusses the relation of American Baptists to one who has long been claimed as their founder and great leader. The conclusion of the article is that Roger Williams fought for ideals of religious liberty and the separation of Church and State. He belongs not to any one denomination but to humanity.

FOREIGN

Moslem World (January).—The Archbishop of York in 'Unitarianism and the Gospel' shows that in modern Unitarianism there is 'little or no stress on divine transcendence and Jesus Christ is presented as the Lord of Life for men because in Him the Spirit which is alive everywhere finds its highest and fullest expression hitherto.' 'The power of the Gospel is indissolubly bound up with faith in the Deity of Christ.' The text of the Koran is discussed by Arthur Jeffery; the claim of the Moslem paper *Al Fath* that the Bible contains a number of predictions regarding Mohammed and the spread of Islam is shown to be hopelessly wrong. 'A Baha'i Pontiff in the Making'; 'A Moslem Shrine in Buda,' 'Moslems in the United States' have wide general interest.

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